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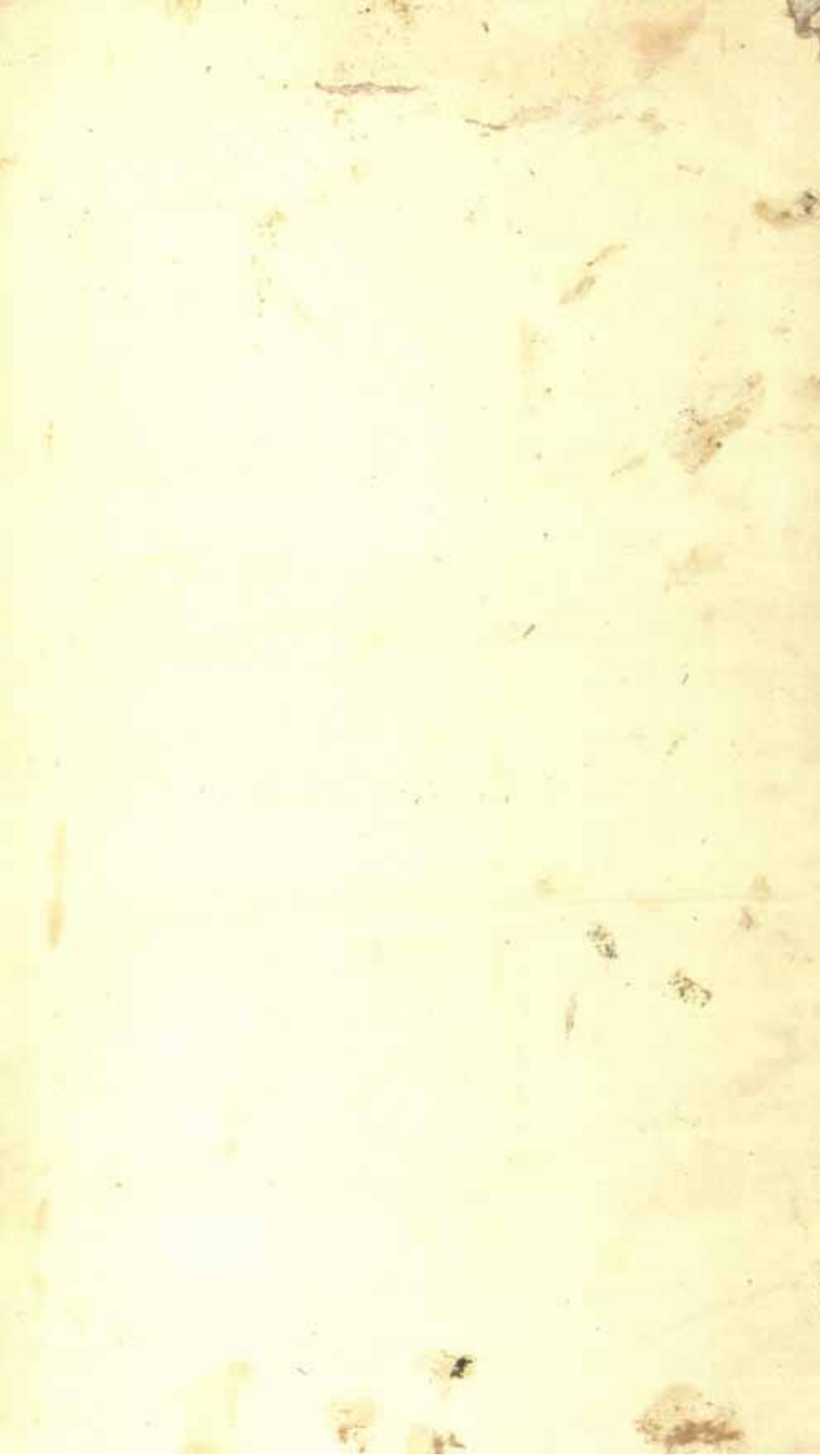
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~~A 362~~





Vol. II.

A 364
Part I.

JOURNAL
of the
Malayan Branch
of the
Royal Asiatic Society

25065

891.05
J.M.B.R.A.S.

June 1924



SINGAPORE

PRINTED AT THE METHODIST PUBLISHING HOUSE
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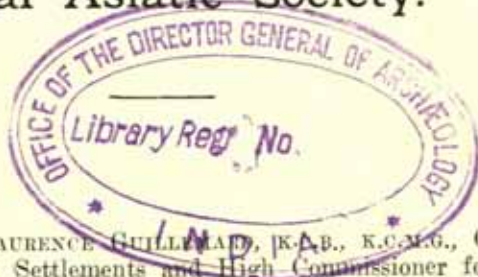
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THE
Malayan Branch

OF THE
Royal Asiatic Society.



H. E. SIR LAURENCE GILLILLY, K.C.B., K.C.M.G., Governor of the Straits Settlements and High Commissioner for the Malay States.

Council for 1924.

THE HON. MR. E. S. HOSE, C.M.G. - *President.*

THE HON. DR. R. O. WINSTEDT AND

MR. I. H. BURKILL - - - *Vice-Presidents for the S.S.*

MR. J. B. SCRIVENOR AND MR. A. *Vice-Presidents for the*

J. STURROCK - - - *F. M. S.*

THE HON. MR. J. L. HUMPHREYS } *Vice-Presidents for the Un-*
AND THE HON. MR. A. F. } *federated States.*
WORTHINGTON - - - }

MR. C. BODEN KLOSS - - - *Hon. Secretary.*

MR. R. E. HOLTUM - - - *Hon. Treasurer.*

DR. F. W. FOXWORTHY AND MESSRS.

A. F. RICHARDS, W. G. STIR-
LING, J. JOHNSTON, J. D. HALL - *Council.*

Proceedings

of the

Annual General Meeting.

The Annual General Meeting was held in the Society's room in the Raffles Museum at 5 p.m. Thursday 21st February 1924.

The Hon. Dr. R. O. Winstedt in the Chair.

1. The Minutes of the Annual General Meeting held 10th February 1923 were read and confirmed.
2. The Annual Report and Statement of Accounts were adopted.
3. The following amendments to the rules were passed:—

Rule 2 For "The formation of a library of books and maps" read "The acquisition of books, maps and manuscripts."

8. Delete the words "An Honorary Librarian."

For "Four Councillors" read "Five Councillors."

11. For "once a month" read "once a quarter."

18. For "in each year" read "of each volume."

4. A letter was read from the Hon. Mr. W. George Maxwell, C.M.G., in which he stated that he did not wish to stand again for the Presidentship. The Meeting heard this with regret, being conscious of the great assistance Mr. Maxwell had been to the Society as President in the past.
5. The election of Officers and Members of Council for the current year resulted as follows:—

President The Hon. Mr. E. S. Hose,
C.M.G.

Vice-Presidents for the S.S. .. The Hon. Dr. R. O. Winstedt
and Mr. I. H. Burkill.

Vice-Presidents for the F.M.S. .. Mr. J. B. Scrivenor and Mr.
A. J. Sturrock.

Vice-Presidents for the U.M.S. .. The Hon. Mr. J. L. Humphreys
and The Hon. Mr. A. F.
Worthington.

Hon. Secretary Mr. C. Boden Kloss.

Hon. Treasurer Mr. R. E. Holtum.

Council Dr. F. W. Foxworthy and
Messrs. A. F. Richards, W.
G. Stirling, J. Johnston, J.
D. Hall.

6. The Chairman stated that since the General Meeting had been called there was good reason to hope that the Governments of the Straits Settlements and the Federated Malay States were willing to come to the assistance of the Society with annual grants of money. The Meeting therefore agreed that action regarding the financial position of the Society should be deferred.
7. A vote of thanks to the Chair, proposed by Mr. J. Johnston, concluded the meeting.

Annual Dinner.

By permission of the Singapore Club the usual annual dinner was held at that Club on Thursday 21st February at 8 p.m.

The Hon. Dr. R. O. Winstedt, a Vice-President for the Straits Settlements, presided. The Patron of the Society, H. E. the Governor and High Commissioner, Sir L. N. Guillemard, K.C.B., K.C.M.G., was present as the guest of the evening. Covers were laid for twenty-eight.

After the usual loyal toast and an address from the Chairman who proposed the health of the Patron Sir Laurence Guillemard made one of his witty and amusing speeches. The speaker, by his ornithological remarks, showed a knowledge of science not often found in Patrons. He concluded by asking the meeting to drink to the Society coupled with the name of the recently-elected Honorary Secretary, whose reply, together with the health of the Chairman, brought the more formal part of the occasion to a close.



List of Members For 1924.

(as on 1st January 1924.)

* Life Members. † Contributors to the Society's Journal.

Honorary Members.

Year of Election.

- 1903.1923. † ABBOTT, DR. W. L., 400 South 15th Street, Philadelphia, U.S.A.
- 1890.1918. † BLAGDEN, C. O., Shirley, 57 Earl's Court Square, London, S. W. 5.
1921. BRANDSTETTER, PROF. DR. R., Luzern, Switzerland.
- 1894.1906. COLLYER, W. R., I.S.O., Hackford Hall, Reepham, Norfolk, England. (Council, 1904: Vice-President 1897-1900, 1902, 1904-1905).
- 1903.1917. † GALLOWAY, SIR D. J., British Dispensary, Singapore. (Vice-President, 1906-1907: President, 1908-1913).
- 1895.1920. † HANITSCH, DR. R., 99, Woodstock Road, Oxford, England. (Council, 1897-1919: Hon. Treasurer, 1898-1906, 1910-1911, 1914-1919: Hon. Secretary, 1912-1913).
1922. JOHORE, H. H. The Sultan of, G.C.M.G., K.B.E., Johore Bahru, Johore.
1921. PERAK, H. H. The Sultan of, K.C.M.G., The Astana Negara, Bukit Chandan, Kuala Kangsar, Perak.
1878. † PERHAM, VEN. ARCHDEACON J., Chard, Somerset, England.
- 1890.1912. † RIDLEY, H. N., C.M.G., M.A., F.R.S., 7, Cumberland Road, Kew Gardens, Surrey, England. (Council, 1890-1894, 1896-1911: Hon. Secretary, 1890-1893, 1896-1911).
1916. SARAWAK, H. H. The Rajah of, Kuching, Sarawak.
1885. SATOW, SIR ERNEST M., Beaumont, Ottery St. Mary, Devon, England.
- 1894.1921. † SHELLABEAR, REV. W. G., D.D., c/o Board of Foreign Mission, 150, Fifth Avenue, New York City, U.S.A. (Council, 1896-1901, 1904: Vice-President, 1913: President 1914-1918).
1921. SNOUCK-HUGRONJE, PROF. DR., Leiden, Holland.
1921. † VAN RONKEL, DR., P. H., Professor of Malay, Zoeterwoudsche Singel 44, Leiden, Holland.

Corresponding Members.

1920. †ANNANDALE, N., D.S.C., F.A.S.B., Indian Museum, Calcutta.
 1920. †LAIDLAW, F. F., M.A., F.Z.S., Hyefield, Uffculme, Devon.
 1920. †MERRILL, E. D., PH.D., DEAN, College of Agriculture, University of California, Berkeley, California, U.S.A.
 1920. †MOQUETTE, J. P., Kebonsirih 36, Weltevreden, Java.

Ordinary Members.

1918. ABDUL-MAJID BIN HAJI ZAINUDDIN, Haji, British Consulate, Jeddah.
 1922. ABDULLAH, Dato Sadia Raja, Undang of Rembau, Negri Sembilan.
 1916. †ABRAHAM, H. C., c/o Topographical Survey Dept. Taiping, Perak.
 1920. †ABIDIN, ZAINAL, BIN AHMAD, Education Dept., Kuala Lumpur.
 1909. ADAM, FRANK, The Straits Trading Co. Ltd., Singapore.
 1907. *ADAMS, SIR ARTHUR, K. B. E., Penang.
 1921. ADAMS, C. D., Baram, Sarawak.
 1919. ADAMS, H. A., Kuching, Sarawak.
 1917. ADAMS, J. W., M.R.C.S., L.R.C.P., B.A., M.B., B.C., Medical Health Officer, Penang.
 1920. ADAMS, P. M., Kuching, Sarawak.
 1917. ADAMS, R. H., c/o Standard Bank of S. Africa Ltd., 10, Clement Lane, London, E. C. 4.
 1909. †ADAMS, T. S., Taiping, Perak.
 1919. *ADELBORG, F., Siginting Rubber Estate, Port Dickson.
 1922. ALEXANDER, C. S., Kuala Lumpur.
 1913. ALLEN, REV. G. DEXTER, M.A., Windermere, St. Thomas Walk, Singapore.
 1914. ALLEN, H. C. W., Boustead & Co. Ltd., Singapore.
 1921. ALLEN, L. A., Land Office, Ipoh, Perak.
 1917. ALLEN, P. T., Supt., Criminal Vagrant Ward, Larut, Perak.
 1921. ALLEN, DR. R., B.Sc., Sarawak Oilfields, Miri, Sarawak.
 1921. ALLEN, W. H. R., Straits Trading Co. Ltd., Penang.
 1914. AMERY, REV. A. J., Outram Road School, Singapore (Council 1921).
 1923. ANDAH, INCHE AHMAD BIN, Johore Civil Service, Johore.
 1921. †ANDREINI, CAPT. E. V., Kapit, Sarawak.
 1908. ARTHUR, J. S. W., Land Offic, Penang.
 1923. ASTON, A. V., Malayan Civil Service, Malacca.

1921. AUSTEN, K. W. H., c/o Police Office, Penang.
 1908. *AYRE, C. F. C., High School, Malacca.
 1921. *AZIZ, UNKU ABDUL, Johore Bahru, Johore.
 1915. BADDELEY, F. M., B.A., Under Secretary, Singapore.
 1921. BADHEKA, MOHAUL O., 21, Malacca Street, Singapore.
 1919. *BAILEY, A. E., Mountmillan, Knowles Hill, Newton Abbot, England.
 1923. BAILEY, ARNOLD, Kuala Lumpur.
 1915. BAIN, NORMAN K., B.A., Ipoh, Perak.
 1922. BAKAR, INCHE ABU, BIN HAMAD, Johore Bahru, Johore.
 1912. †BAKER, A. C., M.C., B.A., Malacca.
 1921. *BALL, H., Inspector of Schools, Malacca.
 1916. BANKS, H. H., Sanitary Board, Seremban.
 1899. *BANKS, J. E., c/o The American Bridge Co., Cambridge, Pa., U. S. A.
 1920. BARBOUR, DR. T., Museum of Comparative Zoology, Harvard University, Cambridge, Mass, U. S. A.
 1920. BARDHAM, RAI SAHIB, S. N., Govt. Pathological Lab. Malacca.
 1921. BARNES, J. R., Kuching, Sarawak.
 1923. BARRON, J. M., Malayan Civil Service, Ipoh, Perak.
 1910. BARTLEY, W., M.B.E., B.A., c/o Secretariat, Singapore.
 1923. BATHURST, H. C., M.C.S., Batu Gajah.
 1921. BAUGHAN, G. E. S., S. S. Police, Penang.
 1914. BAZELL, C., Malay College, Kuala Kangsar, Perak.
 (Hon. Librarian, 1916-20): Hon. Treasurer 1921).
 1923. *BEAMISH, C. A., Education Department, Malacca.
 1909. BEAN, A. W., c/o Robinson & Co., Singapore.
 1921. BEARD, H., The Asiatic Petroleum Co., Miri, Sarawak.
 1923. BECKER, F. E., Wessington Estate, Rengam, Johore.
 1921. BELGRAVE, W. N. C., Agriculture Department, Kuala Lumpur.
 1913. BELL, V. G., Kuala Lumpur.
 1921. BELL, W. C. B., Bell & Co., Singapore.
 1921. BENJAMIN, MAJOR E. V., M.C., Asiatic Petroleum Co., Miri, Sarawak.
 1910. *BERKELEY, H., Grik, Upper Perak.
 1912. BICKNELL, J. W., U. S. Rubber Plantations Inc., Penang.
 1884. BICKNELL, W. A., 3 Alexander Terrace, Exmouth, Devon.
 1922. BIGGS, L. A. C., Municipal Office, Penang.
 1908. *BISHOP, MAJOR C. F., R. A.
 1922. BISHOP, D. A., Principal, Raffles Institution, Singapore.
 1921. BLACK, MAJOR K., Tan Tock Seng's Hospital, Singapore.

1923. BLACK, J. A., Chinese Protectorate, Singapore.
 1923. BLACK, J. G., Malacca.
 1923. *BLACKER, G. O., 123, Princess Street, Manchester.
 1884. †BLAND, R. N., C.M.G., c/o Messrs. H. S. King & Co.,
 9 Pall Mall, London, S. W., England. (Council
 1898-1900: Vice-President, 1907-1909).
 1921. BLASDELL, REV. R., Anglo-Chinese School, Ipoh.
 1923. BOOTHBY, J. V., Kudat, B. N. B.
 1910. BOULT, F. F., Limbang, Sarawak.
 1919. *BOURNE, F. G., Coroner, Singapore.
 1921. BOYD, R., Labour Office, Taiping, Perak.
 1918. *BOYD, W. R., c/o Crown Agents, London.
 1915. BOYD-WALKER, J. W., Penang.
 1913. †BRADDELL, R. ST. J., Braddell Bros., Singapore.
 1918. BRADNEY, G. P., Auditor-General, F. M. S. Kuala
 Lumpur.
 1923. BRESLAND, C. W., Land Office, Kuala Lumpur.
 1897. BROCKMAN, SIR EDWARD L., K.C.M.G., 88, Cannon
 St., London E. C.
 1909. †BROOKS, C. J., Lebong Tandai, Benkoelen, Sumatra.
 1909. BROWN, MR. JUSTICE A. V., Johore Bahru, Johore.
 1915. BROWN, C. C., c/o Secretariat, Singapore.
 1910. BROWN, D. A. M., c/o Messrs. Brown Philips & Stew-
 art, Penang.
 1921. BROWNE, T. W., Kuala Pilah Estate, Negri Sem-
 bilan.
 1923. BRUNTON, R. O., Tangga Batu Estate, Malacca.
 1913. *BRYAN, J. M., c/o Messrs. The Borneo Co. Ltd.,
 Fenchurch St., London, E. C.
 1887. BRYANT, A. T., Messrs. Bryant & Ryde, Bush Lane
 Chamber, Bush Lane, London E. C. 4. (Coun-
 cil 1907-1910: Vice-President 1912, 1914-1916).
 1921. BURKILL, I. H., M.A., Director, Botanic Gardens,
 Singapore. (Council, 1913-17, 1921- : Hon.
 Secretary, 1914-1917).
 1923. BURR, P. B. F., Chief Sanitary Inspector, Ipoh,
 Perak.
 1921. BUTTERFIELD, H. M., Alor Star, Kedah.
 1913. *†CALDECOTT, A., c/o Crown Agents, London.
 1921. CAMPBELL, F. M., Wardieburn Estate, Kuala Lum-
 pur.
 1916. †CAMPBELL, PROFESSOR J. ARGYLL, M.D., D.S., c/o
 Messrs. W. and F. Haldane, 4 North Charlotte
 St., Edinburgh, Scotland. (Council, 1917,
 1919).
 1923. CAMPBELL, HON. J. W., Malacca.
 1918. CARPMAEL, H., Municipality, Singapore.
 1921. *CAVENDISH, A., Taiping, Perak.
 1906. CHAPMAN, W. T., Chinese Protectorate, Kuala Lum-
 pur.
 1921. †CHASEN, F. N., M.B.O.U., Raffles Museum, Singapore.

LIST OF MEMBERS.

1921. CHEERS, E., S. S. Police, Trengganu.
 1913. *CHOO KIA PENG, THE HON. MR., Kuala Lumpur.
 1913. CHULAN, RAJA, di Ilir, Kuala Kangsar, Perak.
 1923. CHURCHILL, W. F. N., Malayan Civil Service, Kua'a
 Lumpur.
 1921. CLARK, H. T., Inspector of Schools, Singapore.
 1921. CLARK, DR. W. E. LE GROS., P. M. O., Kuching,
 Sarawak.
 1922. CLARKSON, H. T., Sahang, Pontianak, D. W. Borneo.
 1921. CLAYTON, G. E., Cadets' Bungalow, Penang.
 1911. *CLAYTON, T. W., Taiping, Perak.
 1917. CLIFFORD, G. F. W., Manager, Lawas (Sarawak)
 Rubber Estates Ltd., Lawas via Labuan, S. S.
 1923. COBBE, F., King Edward VII School, Taiping,
 Perak.
 1922. COCHRANE, C. W. H., Federal Secretariat, Kuala
 Lumpur.
 1922. COCKER, T. B., Deputy Registrar, Singapore.
 1922. COE, CAPT. T. P., M.C., Malayan Civil Service, Kuala
 Lumpur.
 1920. *†COLLENETTE, C. L., Gottire Lodge, Woodford Green,
 Essex.
 1897. *CONLAY, W. L., Kuala Lumpur.
 1921. CONNELL, MRS. J. J., c/o Connell Bros., Singapore.
 1899. COOK, REV. J. A. B., Gilstead, Singapore.
 1910. COOK, W. WALLACE, c/o Straits Trading Co. Ltd.,
 Singapore.
 1923. COOKSON, W. S., Seldings Estate, Selama, Perak.
 1921. COONEY, A. C., Govt. English School, Alor Star,
 Kedah.
 1920. COTTERILL, WALTER S., Miri, Sarawak.
 1921. COULSON, N., District Office, Dindings.
 1921. COWAP, J. C., Govt. Analyst's Office, Penang.
 1923. *COWGILL, J. V., Trengganu.
 1921. CRANDALL, MISS, Anglo-Chinese Girls' School,
 Penang.
 1921. CRANNA, GORDON, Y. M. C. A., Singapore.
 1917. CRICHTON, R., Malayan Civil Service, K. Kangsar.
 1921. CROCKER, H. B., Kuching, Sarawak.
 1922. CROSS, A. V., Seremban.
 1917. CROSS, REV. W., Cavanagh Road, Singapore.
 1910. CROUCHER, F. B., M.B., C.M., General Hospital,
 Singapore.
 1917. †CUBITT, G. E. S., Conservator of Forests, S. S. and
 F. M. S., Kuala Lumpur.
 1921. CULLEN, W. G., c/o Barker & Co., Singapore.
 1923. CURTIS, R. J. F., District Officer, Alor Gajah.
 1923. DAINES, L. R., Asst. Justman, Tahak Mij., 8 Nord-
 wij, Batavia.
 1922. DALTON, H. G., Mersing, Johore.
 1923. DALTON, N. D., Gadek Estate, Tampin, F. M. S.

1910. *DALY, M. D., Alor Star, Kedah.
 1923. DAUD, INCHE ABDUL KADER BIN, State Secretariat,
 Johore.
 1918. *DAVID, P. A. F., B.A., Singapore.
 1921. DAVIDSON, A. W., c/o Huttenbach Lazarus & Sons,
 Singapore.
 1923. DAY, E. V. G., British Adviser's Office, Kedah.
 1922. DENNY, A., Sungei Pelek Estate, Sepang, Selangor.
 1921. DENNYS, S. E., Alor Star, Kedah.
 1921. DESHMUKH, G. B., Botanic Gardens, Singapore.
 1903. *DESHON, H. F., F.R.G.S., Southfield, Combe Down,
 Bath, Eng.
 1921. DICKINSON, A. H., S. S. Police, Singapore.
 1897. DICKSON, E. A., Kuala Kubu, Selangor.
 1921. *DICKSON, P. L., Western House, The Nash, Notting-
 ham.
 1920. DODDS, H. B., M.D., General Hospital, Singapore.
 1923. *DOSCAS, A. E. COLEMAN, Dept. of Agriculture,
 Johore.
 1921. †DOUGLAS, F. W., D. O., Klang.
 1905. †DOUGLAS, R. S., F.R.G.S., Miri, Sarawak.
 1922. DRURY, CAPT. F., O.B.E., Bukit Zahara School, Johore
 Bahru.
 1921. DRYBURGH, A. M., Jelebu, Negri Sembilan.
 1910. DUNMAN, W., Grove Estate, Grove Road, Singapore.
 1915. *†DUSSEK, O. T., Sultan Idris Training College, Tan-
 jong Malim.
 1921. EATON, B. J., O.B.E., Agric. Dept., Kuala Lumpur.
 1922. EBDEN, W. S., Pekan, Pahang.
 1922. ECKHARDT, H. C., Telok Anson, Perak.
 1922. EDGAR, A. T., Suffolk Estate, Sitiawan, F. M. S.
 1921. EDWARDS, S. J., A.R., L.B.A., c/o Ralph Booty & Co.,
 Singapore.
 1885. EGERTON, SIR WALTER, K.C.M.G., Fir Toll, Mayfield,
 England.
 1921. ELDER, DR. E. A., 4, Battery Road, Singapore.
 1918. ELLIOTT, F. M., O.B.E., Treskelly, Maruhull, Dorset,
 England.
 1922. ELLES, B. W., Taiping, Perak.
 1913. ERMEN, C., Kuching, Sarawak.
 1923. *EU TONG SEN, MR., O.B.E., Sophia Road, Singapore.
 1918. †EVANS, I. H. N., M.A., The Museum, Kuala Lumpur.
 1919. FAHS, C. H., Secretary, Missionary Research Library,
 25 Madison Avenue, New York City, U. S. A.
 1910. FALSHAW, P. S., M.R.C.V.S., Govt. Veterinary Sur-
 geon, Singapore.
 1909. FARRER, R. J., Municipal Offices, Singapore.
 1922. FEARON, L. L. F., c/o Fearon & Co., Kuala Lumpur.
 1911. *FERGUSON-DAVIE, RT. REV. DR. C. J., Bishop of
 Singapore. (Council 1912-1913).
 1909. FERRIER, J. C., Borneo Co. Ltd., Soerabaya.

1917. FINLAYSON, G. A., M.A., M.B., General Hospital, Singapore.
1919. *FINNIE, W., Mintlaw Station, Aberdeen.
1910. FIRMSTONE, H. W., Sentosa, Ripple, Dover. (Council 1918-1919: Vice-President, 1920).
1897. *FLOWER, MAJOR S. S., O.B.E., Zoological Gardens, Ghizeh, Egypt.
1921. FORRER, H. A., Penang.
1921. FOULGER, R. G., c/o Chief Police Officer, Singapore.
1918. †FOXWORTHY, DR. F. W., Kuala Lumpur (Council 1923-).
1921. FRASER, HON. MR. F. W., C.B.E., Government Secretary, Jesselton, British North Borneo.
1922. *FRASER, H. J., Messrs. Fraser & Co., Kuala Lumpur.
1908. FREEMAN, D., c/o Messrs. Freeman & Madge, Kuala Lumpur.
1910. *FROST, MEADOWS, B. A., Commissioner of Lands and Mines, Johore.
1922. FULLER, J. C., Kuala Kubu, Selangor.
1923. FULTON, GEORGE R., Geologist's Office, Johore Bahru.
1912. GALLAGHER, W. J., M.A., U. S. Plantations Inc. Medan, Sumatra.
1923. GAN KHEK KENG, 26 Oxley Road, Singapore.
1923. GARDNER, H. G., Hongkong and Shanghai Bank, Penang.
1917. †GARNIER, REV. KEPPEL, Penang.
1923. GATER, G. A. R., Department of Agriculture, Kuala Lumpur.
1920. GEALE, DR. W. J., Ulu Kelantan.
1921. GIBSON, L. B., Cadet's Bungalow, Macalister Road, Penang.
1903. GIBSON, W. S., B.A., Legal Adviser, Kuala Lumpur.
1923. GILBERTSON, L. J., British American Tob. Co., Singapore.
1922. GILMAN, E. W. P., Kuala Lumpur.
1923. GILMOUR, A., Labour Office, Penang.
1902. *†GIMLETTE, DR. J. D., 18 Pulteney Mansions, Bath.
1922. *GLASS, DR. G. S., Municipal Health Officer, Penang.
1916. GLENNIE, DR. J. A. R., Municipal Offices, Singapore.
1918. GLOYNE, G. B., c/o Burt Myrtle & Co., Sourabaya.
1918. GOLDIE, R. M., United Engineers Ltd., Penang.
1916. GOODMAN, A. M., B.A., Chinese Secretariat, Kuala Lumpur.
1922. GOODWIN, R. N., Pinang Gazette's Office, Penang.
1922. GORDON, T. I. M., General Post Office, Singapore.
1920. GORDON-HALL, CAPT. W. A., Kuala Lipis, Pahang.
1909. GOULDING, R. R., Survey Department, Kuala Lumpur.
1919. GOW, G. AUBREY, Lebong Tandai, Benkoelen, Sumatra.

1918. GRAHAM, MAJOR A., M.D., The Lodge, West Malling, Kent.
1921. GRAHAM, W., Sarawak Oilfields, Miri, Sarawak.
1923. GREEN, DR. P. WITNERS, Johore Bahru.
1923. GREIG, G. E., Actg. Senior Warden of Mines, Kuala Lumpur.
1923. GRIEVE, C. J. K., Post Box No. 20, Kuala Lumpur.
1918. GRIFFIN, N. A. M., C. P. O., Penang.
1921. GRIFFITHS, C. S., Kuching, Sarawak.
1911. GRIFFITHS, J., Survey Office, Singapore.
1911. GRIST, D. H., Department of Agriculture, Kuala Lumpur.
1922. GUBBINS, W. H. W., Seremban.
1916. GULTA, SHIVA PRASAD, Naudansahu Street, Benares City, U. P.
1923. *HACKER, DR. H. P., Medical Research Institute, Kuala Lumpur.
1923. HAINES, MAJOR O. B., S. O. S. Estate, Selama, Perak.
1921. HAINES, W. A. C., A. C. of Police, Alor Star, Kedah.
1923. HAKE, H. EGMONT, Harrisons, Barker & Co. Ltd., Kuala Lumpur.
1923. HALFORD, SIDNEY, Asst. Chief Surveyor, F. M. S. R., Kuala Lumpur.
1922. HALL, A. C., Singapore.
1907. HALL, G. A., c/o Crown Agents, London (Vice-President 1921).
1914. HALL, J. D., B.A., Government House, Singapore.
1918. HALLAWAY, J. P., Gas Engineer, Singapore.
1911. *HALLIFAX, F. J., Oakwood, Brampton, Cumberland.
1921. HAM, G. L., Colonial Secretariat, Singapore. (Council 1922).
1915. †HAMILTON, A. W., (Vice-President 1922).
1918. HAMPSHIRE, A. K. E., Kuala Lumpur.
1922. HAMPSHIRE, D. H., c/o Boustead & Co., Kuala Lumpur.
1923. HANCOCK, A. T., 22-2 Tanglin Road, Singapore.
1921. HANDOVER, W. P., Sungei Nipah Estate, Port Dickson.
1922. HANITSCH, P. H. V., Johore Bahru, Johore.
1921. HARDIE, J. A. H., Kuching, Sarawak.
1909. HARRINGTON, A. G., Municipal Offices, Singapore.
1922. HARRISON, C. W., Taiping, Perak.
1922. HARROWER, G., M.B., Medical School, Singapore.
1921. HART, DR. H. H., B.A., 3363, Washington Street, San Francisco, California, U. S. A.
1923. HARTNETT, F., Guthrie & Co. Ltd., Singapore.
1921. HARVEY, R. N., S. S. Police, Singapore.
1921. HASHIM, CAPT. N. M., Parit Buntar, Perak.
1921. HAWKINS, G., D. O., Balik Pulau, Penang.
1919. HAY, M. C., B.A., Asst. Adviser, Batu Pahat, Johore.

1921. HAYES, L. J., c/o Messrs. Fraser & Co., Singapore.
 1904. HAYNES, A. S., Kuala Lumpur. (Council 1920).
 1922. HAZLITT, P. K., Kulim, Kedah.
 1922. HELLINGS, M. C. S., Kuala Lumpur.
 1923. HEMMANT, G., Colonial Secretariat, Singapore.
 1921. HENDERSON, M. R., Perak Museum, Taiping.
 1923. HENGGELE, A. A., Kuala Lumpur.
 1909. HENNINGS, W. G., c/o Mansfield & Co. Ltd., Singapore.
 1917. HEREFORD, G. A., M.A., Johore Bahru.
 1923. *HICKS, E. C., Education Department, Alor Star, Kedah.
 1878. HILL, E. C., 26 Highfield Hill, Upper Norwood, London S. E.
 1922. HILL, W. C., Singapore Oil Mills, Havelock Road, Singapore.
 1922. HINDE, C. T., Mersing, Johore.
 1923. HODGSON, D. H., Asst. Conservator of Forests, Kuala Lumpur.
 1921. HOLGATE, M. R., Sultan Idris Training College, Tanjong Malim.
 1923. HOLLAND, A. D., Kopoewas Rubber Co. Ltd., Soengei Dekau, Pontianak.
 1921. HOLLEMAN, W., Sawah Loento, Sumatra.
 1922. HOLTUM, R. E., Asst. Director of Gardens, Singapore. (Hon. Treasurer, 1923-).
 1921. †*HOOPS, HON. DR. A. L., P. C. M. O., Singapore.
 1917. *HOSE, DR. CHARLES, F.R.G.S., Redleaf, Riddledown Road, Purley, Surrey.
 1897. HOSE, HON. MR. E. S., C.M.G., The Residency, Seremban.
 1923. HOWL, CAPT. F. W., F. M. S. R. Department, Kuala Lumpur.
 1922. HOWLETT, CAPT. J. H., M.C., Agric. Department, Kuala Lumpur.
 1891. †HOYNCK, VAN PAPENDRECHT, P. C., Le Tanglin, Avenue Trespoey, Pau, Basses, Pyrenees, France.
 1909. HUBBACK, T. R., Kuala Lipis, Pahang.
 1922. HUGGINS, CAPT. J., M. C., Kajang, F. M. S.
 1909. HUGHES, J. W. W., Police Magistrate, Penang.
 1907. †HUMPHREYS, THE HON. MR. J. L., Trengganu (Vice-President 1922-).
 1922. HUNT, CAPT. H. NORTH, Asst. Adviser, Kota Tinggi, Johore.
 1921. HUNTER, DR. P. S., Municipal Offices, Singapore.
 1922. IRVINE, CAPT. R., M. C., Rembau.
 1921. IRVING, THE HON. MR. G. C., The Residency, Jesselton, B. N. B.
 1921. ISMAIL BIN BACHOK, DATO, D.P.M.J., Johore Bahru, Johore.
 1921. IVENS, F. B., Bannon & Bailey, Kuala Lumpur.

LIST OF MEMBERS.

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1921. *IVERY, F. E., Kedah.
 1923. JAAFFAR, DATO ABDULLAH BIN, Tarom, Johore Bahru.
 1921. JACQUES, DR. F. V., 49 Hospital Road, Kuala Lumpur.
 1921. JAFFAR, INCHE ONN BIN, Johore Bahru, Johore.
 1922. JAGO, E., Department of Agriculture, K. Lumpur.
 1921. JALALUDIN, AHMED, Malay College, Kuala Kangsar.
 1918. *JAMES, D., Goebilt, Sarawak.
 1910. JAMIESON, DR. T. HILL, 4 Bishop Street, Penang.
 1907. JANION, E. M., 5 Gracechurch Street, London E. C. 3.
 1918. JANSEN, P. T., Pzn., Lebong Tandai, Post Ketaun, Benkoelen, Sumatra.
 1918. JEAVONS, F. C., Sione Estate, Batu Caves, Selangor.
 1921. *JERMYN, L. A. S., Govt. English School, Northam Road, Penang.
 1911. JELF, A. S., Kuala Lumpur.
 1910. JOHNSON, B. G. H., Telok Anson, Perak.
 1911. JOHNSON, H. S. B., c/o The Borneo Co. Ltd., 28, Fenchurch Street, London. E. C.
 1920. JOHNSTON, J., Librarian, Raffles Library, Singapore.
 1918. *JONES, E. P., Fleet Paymaster, 20 Waterbell Street, Rye, Sussex, England.
 1910. JONES, H. W., Kuala Kubu, Selangor.
 1913. JONES, S. W., District Officer, Kuala Lipis, Pahang.
 1919. *JORDAN, A. B., Chinese Protectorate, Seremban.
 1921. JOY, M. M., Asiatic Petroleum Co., Miri, Sarawak.
 1916. KAMARALZAMAN, RAJA, BIN RAJA MANSUR, Tapah, Perak.
 1921. KASSIM, TUNKU, BIN SULTAN ABDUL HAMID HALIMSHAH, Supt. of Monopolies and Customs, Alor Star, Kedah.
 1916. KELLAGHER, G. B., Official Assignee's Office, Singapore.
 1921. *KELLIE, J., Padang Tungku, Pahang.
 1909. KEMP, HON. MR. W. LOWTHER, Harrisons, Barker & Co., Singapore.
 1913. KEMP, J. E., Trengganu.
 1922. *KER, W. P. W., Paterson, Simons & Co. Ltd., Singapore.
 1920. *KERR, DR. A. F. G., Govt. Botanist, Bangkok, Siam.
 1921. KINDER, C. S., S. S. Police, Singapore.
 1920. KING, E. M., Kong Lee (Perak) Plantations Ltd., Bagan Serai.
 1916. KINSEY, W. E., Forest House, Seremban.
 1921. KITCHING, T., District Surveyor, Kuala Kangsar.
 1900. †KLOSS, C. BODEN, Raffles Museum, Singapore, (Council, 1904-8, 1923: Vice-President, 1920-21, Honorary Secretary 1923-).

1915. KNIGHT, VALENTINE, Fairgoxen Cottage, Glemsford, Suffolk, England. (Hon. Treasurer, 1920).
1922. KRAEMER, DR. H., Gondokoesoeman, 6 Jogjakarta, Java.
1920. KORTRIGHT, F. H., Bau, Sarawak.
1922. LACOMBLE, J. A., Controleur B. B. Talock, Indragiri, Sumatra.
1914. LAMBOURNE, J., Supt., Government Plantations, Kuala Lumpur.
1920. LAW, CAPT. H. R. S., c/o Asiatic Petroleum Co. Ltd., Singapore.
1906. †LAWRENCE, A. J., Mukah, Sarawak.
1923. *LEASE, F. E., Sapong Estate, Tenom, B. N. Borneo.
1921. LEE, J. ROMANIS-, St. John's Hall, Hongkong.
1921. *LEE, L. G., Labu Estate, British North Borneo.
1922. LEECH, R. F. V., Raub, Pahang.
1922. *LEGGATE, J., Prai, Province Wellesley.
1913. LEICESTER, DR. W. S., Kuantan, Pahang.
1917. LEMBERGER, V. V., United Engineers, Ltd., Singapore.
1894. *LEMON, A. H., C.M.G., c/o Crown Agents, London. (Vice-President, 1916-1918).
1920. LENDRICK, J., Norregate 34, Aarhus, Denmark.
1923. LERMIT, A. A., Survey Department, Malacca.
1890. LEWIS, J. E. A., B.A., Harada Mura, Kobe, Japan.
1922. LEYNE, E. G., Kajang, F. M. S.
1897. LIM BEON KENG, DR., O.B.E., M.D., Amoy University, Amoy, China. (Council 1921).
1915. LIM CHENG LAW, Millview, Penang.
1921. LINDON, N. L., S. S. Police, Singapore.
1918. LOH KONG IMM, Sepang-Tanah Merah Estate, Sepang, Selangor.
1914. LORNE, HON. MR. J., Land Office, Singapore.
1921. LOWE, CAPT. C. P., Kuching, Sarawak.
1922. LOWINGER, V. A., Surveyor-General, F. M. S. and S. S., Kuala Lumpur.
1918. LUCY, G. H. R., M.R.C.S., c/o Crown Agents, London.
1921. LYNCH, J. R., F. M. S. Railways, Singapore.
1907. *LYONS, REV. E. S., c/o Methodist Publishing House, Manila.
1918. MACALISTER, G. H., M.A., B.Ch., M.D., D.P.H., M.R.C.S., Medical School, Singapore. (Council 1922-23).
1920. MACBRYAN, G. T. M., Kapit, Sarawak.
1910. *†MACFADYEN, ERIC, c/o Sports Club, London.
1920. MACKIE, VIVIAN, Kuala Lumpur.
1922. MACKNESS, L. R., Kuala Lumpur.
1910. MACLEAN, L., Legal Adviser, Johore.
1921. MACMILLAN, I. C., A. S. P., Penang.
1921. MADGE, E. E., Juasseh Estate, Kuala Pilah.
1918. MADGE, RAYMOND, Kuala Lumpur.

1920. MAHMUD, RAJA, BIN RAJA ALI, Agricultural Officer, Alor Star.
1904. MOHAMED, DATO, BIN MAHBUB, Johore Bahru.
1903. MAKEPEACE, W., c/o Singapore Free Press, Singapore. (Council, 1914, 1916, 1920: Hon. Librarian 1909-1912: Vice-President 1917: Hon. Secretary, 1918-1919).
1921. MALET, A. H., Singapore.
1921. MANCHESTER, H. L., Municipality, Singapore.
1922. MANN, G. E., M.C., B.A., Kuala Lumpur.
1916. MANN, W. E., Burt Myrtle & Co., Batavia.
1922. MANSFIELD, J. T., Cable Depot, Keppel Harbour, Singapore.
1922. MANSUR, TUNGKU, BIN SULTAN ABDUL HAMID HALINSHAH, Kulim.
1907. *MARRINER, J. T., Kuantan, Pahang.
1902. †MARRIOTT, THE HON. MR. H., B.A., General Adviser, Johore. (Council, 1907-1908, 1910-1913, 1915-1918: Vice-President 1919-23).
1909. MARSH, F. E., Municipal Offices, Singapore.
1920. MARSH, W., Municipality, Singapore.
1909. MARSHALL, HAROLD B., Felbridge East, Grinstead, Sussex.
1918. MARTIN, T. A., North Lansdale, B. C., Canada.
1923. MARTYN, C. D., B. N. B. Civil Service, Jesselton.
1921. MARUZON & CO. LTD., Tokyo, Japan.
1921. MATHEW, N. F., Kuala Lipis, Pahang.
1921. †MAXWELL, C. N., Kuala Lumpur.
1903. †MAXWELL, HON. MR. W. G., C.M.G., Chief Secretary, Kuala Lumpur. (Council, 1905, 1915: Vice-President, 1911-1912, 1916, 1918, 1920: President 1919, 1922-1923).
1922. MAY, P. W., Oriental Hotel, Bangkok, Siam.
1909. MCARTHUR, M. S. H., c/o Crown Agents, London.
1920. MCCABE, DR. J. B., M.C., M.B., Ch.B., Kapoewas Estate, Pontianak, West Borneo.
1897. McCAUSLAND, C. F., Kuala Lumpur.
1922. McCLELLAND, F. A. S., Kuala Lumpur.
1920. McIVER, MISS AGNES, Education Office, Kuala Lumpur.
1923. MCKERRON, P. A. B., District Office, Jasin, Malacca.
1921. MCLEOD, D., King Edward's School, Taiping, Perak.
1914. †MEAD, J. P., Forest Department, Kuching, Sarawak.
1920. MILLAR, J. W. R., Port Dickson.
1921. *MILLER, J. I., A. D. O., Ipoh, Perak.
1910. MILLER, T. C. B., Fairlie, Nassim Road, Singapore.
1921. MILLS, COMMANDER, J. F., R.N., I.S.O., c/o Crown Agents, London.
1922. MJOEBEG, DR. E., Curator, Sarawak Museum, Kuching, Sarawak.

1921. MOFFAT, R. M., Asiatic Petroleum Co. Ltd., Miri, Sarawak.
1922. MOHAMED, TUNGKU, BIN SULTAN ABDUL HAMID HALIMSHAH, Auditor-General, Alor Star, Kedah.
1922. MOHAMAD, ISMAIL MERICAN, BIN VAFOO MERICAN NOORDIN, Legal Adviser's Office, Kedah.
1921. MOHAMMED, SYED, ALI IDID, Chief Magistrate, Alor Star, Kedah.
1921. MORGAN, S., Wilde & Co. Ltd., 12 Market Street, Kuala Lumpur.
1920. *MORKILL, A. G., Newfield Hall, Ball Bush, Yorkshire.
1922. MORSE, G. S., 27, Grange Road, Singapore.
1923. MORTEN, F. J., Collector of Land Revenue, Malacca.
1921. *MOUTAT, DR. J. R. KAY, King Edward Medical College, Singapore.
1909. *†MOULTON, MAJOR J. C., O.B.E., M.A., B.Sc., Kuching, Sarawak. (Council 1916- : Hon. Secretary 1920-1923).
1920. MOWBRAY, G. A., de Chede A. D. O., Kuala Kangsar.
1923. MULLOY, A. A., Sungei Ledang, Kuala Kerbing, F. M. S.
1915. *MUNDELL, H. D., c/o Sisson & Delay, Singapore.
1920. MURISON, HON. SIR J. W., Singapore (President, 1920-1921, Vice-President 1922).
1913. MURRAY, REV. W., M.A., Gilstead Road, Singapore.
1921. NAGALINGAM, C. K., Anglo-Chinese School, Port Swettenham.
1917. NAGLE, REV. J. S., c/o Board of Foreign Missions, 150, Fifth Avenue, New York, U. S. A.
1922. NASH, G. H., Johore Bahru.
1909. †NATHAN, J. E., B.A., Singapore. (Council 1922-1923).
1921. NATHAN, S. J., Sarawak Oilfields, Miri, Sarawak.
1921. NEILSON, MAJOR J. B., M.C., Education Dept., Alor Star, Kedah.
1920. NEUBRONNER, A. W., 1 Killiney Road, Singapore.
1923. NICHOLSON, J. E. H., Windermere, St. Thomas Walk, Singapore.
1920. NIVEN, W. G., 11 Berby Crescent, Kelvinside, Glasgow.
1923. NIXON, H. E., Devon Estate, Malacca.
1900. NORMAN, HENRY, Kota Bharu, Kelantan.
1920. NORRIS, F. DE LA MARE, B.Sc., F.E.S., Kuala Lumpur.
1906. NUNN, B., Butterworth, Province Wellesley.
1920. NUTT, W. F., O.B.E., Singapore.
1922. O'CONNELL, LT. B. M., R.N., Kepong, Selangor.
1911. †O'MAY, J. O., c/o Harrisons, Barker & Co., Kuala Lumpur.
1916. ONG BOON TAT, 37, Robinson Road, Singapore.
1921. ONG THYE GHEE, 17, Latter St., Rangoon.

1921. ORCHARD, H. A. L., St. Andrew's School, Singapore.
 1923. OPIE, R. S., Tebak Tin Fields, Kemaman.
 1921. OSBORNE, R. B., M.V.O., M.C., 56 Rutland Gate,
 London, S. W.
 1920. O'SULLIVAN, T. O., Kuala Lipis, Pahang.
 1922. O'SULLIVAN, W. B., B.A., Ipoh, Perak.
 1920. OSMAN, MEGAT, Secretary to Malis Ugama Islam,
 Kota Bharu, Kelantan.
 1913. †OVERBECK, H., c/o Behn Meyer & Co., Mij. Soura-
 baya, Java.
 1922. OWEN, G. N., Jesselton, B. N. B.
 1922. PAGE-TURNER, F. W., Simanggang, Sarawak.
 1919. PARK, MUNGO, Pontian, Pekan, Pahang.
 1921. PARNELL, E., Kuching, Sarawak.
 1908. *†PARR, LT. COL. C. W. C., C.M.G., O.B.E., British
 Resident, Perak.
 1922. PASQUAL, J. C., Penang.
 1921. *PATERSON, MAJOR H. S., Civil Service, Trengganu.
 1921. PEACH, REV. P. L., 4 Mount Sophia, Singapore.
 1921. PEDLOW, J., Penang.
 1922. PEEL, HON. MR. W., British Adviser, Kedah.
 1921. *PENDLEBURY, H. M., The Museum, Kuala Lumpur.
 1914. †PEPYS, W. E., Trengganu.
 1920. PERKINS, C. J., Survey Department, Kuala Lumpur.
 1917. PERKINS, D. Y., Messrs. Drew & Napier, Singapore.
 1920. PESKETT, A. D., 74 Maxwell Road, Penang.
 1920. PETERS, E. V., Bundi, Kemaman, Trengganu.
 1921. *PLUMMER, W. P., Messrs. Derrick & Co., Singapore.
 1921. PONNAMBALAM, P. N., Johore Bahru, Johore.
 1910. PRATT, CAPT. E., Malacca.
 1921. PRICE, C. W. H., A.S.P., Nigeria.
 1906. PYKETT, REV. G. F., M. E. Mission, Penang.
 1921. RAFFLES, MAJOR STAMFORD, O.B.E., Deputy Com-
 missioner of Trade and Customs, Kuala Lum-
 pur.
 1915. RAGGI, J. G., Phlab Phla Jai Road, Bangkok, Siam.
 1923. RAMBAUT, A. E., Forestry Department, K. Lumpur.
 1917. RATTRAY, DR. M., Europe Hotel, Singapore.
 1916. RAYMAN, L., c/o Federal Secretariat, K. Lumpur.
 1923. READE, C. C., Govt. Town Planner, Kuala Lumpur.
 1910. *REID, DR. ALFRED, Kuala Lumpur.
 1921. REIS, H. C., Asiatic Petroleum Co. Ltd., Miri,
 Sarawak.
 1921. REX, MARCUS, Kuala Lumpur.
 1915. RICHARDS, A. F., Secretary to High Commissioner,
 Singapore.
 1921. RICHARDS, MAJOR F. W., D.S.O., M.C., Sarawak
 Oilfields, Miri, Sarawak.
 1911. RICHARDS, R. M., The Caledonia Estate, Province
 Wellesley.

LIST OF MEMBERS.

1923. RIDOUT, F. G., Fir Tree Hill, Keppel Harbour, Singapore.
1918. RITCHE, C., The Sagga Rubber Estates, Siliau, F. M. S.
1912. ROBERTSON, J., Lyall & Evatt, Singapore.
1923. ROBERTSON, CAPT. R. M., Ascot Estate, Port Dickson.
1911. ROBINSON, H., c/o Messrs. Swan & Maclaren, Singapore. (Council 1916-1920: Vice-President, 1922-1923).
1904. †ROBINSON, H. C., The Museum, Kuala Lumpur. (Vice-President, 1909, 1913, 1922-23: Council, 1920).
1923. ROESON, J. M., Malay Mail, Kuala Lumpur.
1916. ROGERS, A., H.M.I.C.E., Penang.
1921. ROSS, A. E., Labour Office, Penang.
1896. ROSTADOS, E., Padang Malau Estate, Perlis, Kedah. (Council 1901).
1922. RUSSELL, D. J. A., Kuala Lumpur.
1921. RUSTON, J. A. V., McNeill & Co., Samarang, Java.
1921. RUTTER, MAJOR E. O., Wattisfield, Croft, Suffolk, England.
1922. SAID, CAPT. HAJI MOHAMAD, Bukit Timbalan, Johore.
1921. SALLEH, DATO MOHAMED BIN ALI, Johore Bahru, Johore.
1921. SANGUINETTI, MAJOR W. R., O.B.E., M.C., State Engineer, Alor Star, Kedah.
1923. SANMUGAN, S. V., Court Interpreter, Johore Bahru.
1923. *SANSOM, C. H., Commissioner of Police, Johore Bahru.
1919. SANTRY, DENIS, c/o Swan & Maclaren, Singapore.
1920. SATHASIVAM, M., Public Works Dept., Johore Bahru.
1921. SAUCHELLI, V., Kent Estate, Batu Caves, Selangor.
1896. *SAUNDERS, C. J., B.A., Glade House, Tadworth, Surrey, England. (Vice-President 1910-1911, 1914-1915, President 1916-18).
1923. SAVAGE, H. E., Kuala Lebir, Ulu Kelantan.
1920. SCHARFF, DR. J. W., Health Officer, Singapore.
1921. SCHIDER, DR. R., Asiatic Petroleum Co., Miri, Sarawak.
1920. *SCOTT, DR. G. WAUGH, Sungei Siput, Perak.
1910. SCOTT, HON. MR. R., British Resident, Selangor.
1906. †SCRIVENOR, J. B., Govt. Geologist, Batu Gajah, Perak. (Vice-President 1922).
1888. SEAH LEANG SEAH, c/o Chop Chin Hin, Singapore.
1921. SEAR, DUNCOMBE, Harrisons, Barker & Co., Kuala Lumpur.
1915. *SEE TIONG WAH, Balmoral Road, Singapore.
1922. SEHESTED, S., 7, Battery Road, Singapore.
1923. SHAH, INCHE MAHMUD BIN MOHAMED, Johore Bahru.

1922. SHAW, G. E., Department of Agriculture, Kuala Lumpur.
1923. SHEARN, E. D., c/o Pooley & Co., Klyne St., Kuala Lumpur.
1923. SHEIKH ABDULLAH BIN YAHYA, Staff Lieut., J. M. F., Johore Bahru.
1922. SHELLEY, M. B., Treasury, Singapore.
1922. SHELLY-THOMPSON, A. J., Singapore.
1921. SHERIFF, MOHAMED, BIN OSMAN, Office of the Director of Lands, Alor Star, Kedah.
1921. SIMPSON, P., Presgrave and Mathews, Penang.
1909. *SIMS, W. A., c/o Commercial Union Assc., Co., Singapore.
1921. SIRCOM, H. S., Kuala Lumpur.
1921. SKRINE, W. F. De V., Kuching Sarawak.
1922. SMALL, A. S., Education Office, Kuala Lumpur.
1922. SMART, DR. A. G. H., Kedah.
1921. SMART, W., Sarawak Oilfields, Miri, Sarawak.
1912. SMITH, HARRISON W., Papeete, Tahiti.
1921. SMITH, DR. G. T. F., Asiatic Petroleum Co., Miri, Sarawak.
1921. SMITH, CAPT. S. R., O.B.E., P. W. D., Kuala Lipis.
1920. SOH YIEW JIN, 119, Devonshire Road, Singapore.
1910. SONG ONG SIANG, M.A., LL.M., c/o Messrs. Aitken & Ong Siang, Singapore.
1921. SOUTH, F. W., Department of Agriculture, Kuala Lumpur.
1918. STANTON, DR. A. T., Kuala Lumpur.
1910. STEEDMAN, R. S., Rahman Hydraulic Tin, Intan, Perak.
1910. *STILL, A. W., c/o Straits Times, Singapore. (Council 1914-5).
1917. *†STIELING, W. G., Singapore.
1922. STONER, HON. MR. O. F., British Resident, Selangor.
1921. STOOKE, G. BERESFORD, Kuching, Sarawak.
1921. STOWELL, DE LA M., English College, Johore Bahru.
1911. STUART, E. A. G., Alor Star, Kedah.
1921. STUBINGTON, W. H., Bentong, Pahang.
1910. †STURROCK, A. J., Ipoh.
1922. SUMMERHAYES, R., B.Sc., Swan and Maclaren, Singapore.
1917. SUMNER, H. L., c/o Crown Agents, London.
1921. SUTCLIFFE, H., R. G. A. Research Laboratory, Pataling, Selangor.
1912. SWAYNE, J. C., Miri, Sarawak.
1923. SWORDER, H. G., c/o Post Office, Bukit Timah, Singapore.
1918. *SYKES, G. R., c/o Government Monopolies, Malacca.
1923. SYMES, DR. R. L., Health Officer, Kinta.
1908. TAN CHENG LOCK, HON. MR., 59, Heeren Street, Malacca.

1913. TAYLOR, LT. CLARENCE J., Telok Manggis Estate, Sepang.
1921. TAYLOR, E. R., Estates Dept., Singapore Harbour Board.
1917. TENNENT, M. B., c/o Borneo Co. Ltd., Bannar Raheng, Siam.
1921. TERRELL, A. K. A. BECKETT, Presgrave & Mathews, Penang.
1921. *THOMAS, L. A., Asst. Supt. of Police, Singapore.
1920. THOMPSON, H. W., Residency, Kelantan.
1922. THOMPSON, S. L., c/o Boustead & Co., Singapore.
1923. THORNE, W. H., Penang.
1923. TRAVERS, DR. E. O., Kuala Lumpur.
1921. TREWIN, H. P., Government Printing Office, Singapore.
1923. TUCKER, W. S. REEVES, Sungei Way Estate, Selangor.
1923. TURNER, T. A. W. PAGE, Simanggang, Sarawak.
1921. TYTE, LT. COL. J. H., Inspector Prisons, Singapore.
1918. UDA, RAJA, Kuala Pilah, Negri Sembilan.
1918. VALPY, G. C., B.A., Income Tax Office, Singapore.
1887. †VAN BEUNINGEN VAN HELSDINGEN, DR. R., 74 River Valley Road, Singapore. (Hon. Librarian 1914-1915, 1920).
1922. VEARS, LINDSAY, Kuala Lumpur.
1921. WADE, F. W., Architect, P. W. D., Alor Star, Kedah.
1921. WATON, B. S., Govt. Monopolies, Penang.
1922. WALKER, E. G., United Engineers, Ltd., Singapore.
1923. WAN IDRIS BIN IBRAHIM, Johore Civil Service, Johore Bahru.
1909. WARD, A. B., c/o Sarawak Agency, Millbank, London.
1922. WARD, D. J., 40-5 Grange Road, Singapore.
1920. WAENER, CAPT. W. H. LEE, Singapore.
1917. WATSON, J., Education Office, Kuala Lumpur.
1916. WATSON, J. G., Forest Dept., Johore Bahru, Johore.
1916. WATSON, DR. MALCOLM, Kuala Lumpur.
1921. WEBB, G. R. H., O.B.E., E. E. Telegraph Co., Singapore.
1920. WEISBERG, H., District Officer, Jelebu, Negri Sembilan.
1923. WHITE, D. P., Veterinary Surgeon, Malacca.
1923. WHITFIELD, L. D., High School, Malacca.
1910. WHITEHEAD, C. B., Police Office, Butterworth, P. Wellesley.
1923. WILKINSON, H. B., Bukit Jalil Estate, Pataling, Selangor.
1920. †WILKINSON, R. J., C.M.G., Poste Restante, Mitylene, Greece.
1921. †WILLBOURN, E. S., Asst. Geologist, Batu Gajah, Perak.

1922. WILLIAMS, E. B., Seremban, Negri Sembilan.
 1921. WILLIAMS, E. T., c/o Secretariat, Singapore.
 1922. *WILLIAMS, F. L., Chinese Protectorate, Ipoh.
 1921. WILLIAMS, M., Paterson Simons & Co. Ltd., Singapore.
 1910. WILLIAMS, S. G., Municipal Offices, Singapore.
 1919. WILSON, F. K., Segamat, Johore.
 1921. WILSON, DR. W. B., M.C., 4 Battery Road, Singapore.
 1910. *WINKELMANN, H., Singapore.
 1923. WINSON, V. H., Supt. Posts & Telegraphs, Malacca.
 1904. †WINSTEDT, HON. DR. R. O., M.A., D. LITT., Singapore
 (Vice-President 1914-1915, 1920-21, 1923-).
 1918. WOLDE, B., c/o Malacca Club, Malacca.
 1902. WOLFF, THE HON. MR. E. C. H., B.A., Alor Star,
 Kedah.
 1908. *WOOD, E. G., c/o Messrs. Henry S. King & Co.,
 London.
 1913. WOOD, W. L., Kuala Semerak, Kelantan.
 1922. WOODGATE, L. C. H., St. Andrew's School, Singapore.
 1923. WOODS, A. A., Egerton Road, Seremban.
 1922. WOODWARD, THE HON. SIR L. M., c.J.C., Kuala
 Lumpur.
 1920. †WOOLLEY, G. C., Sandakan, B. N. B.
 1922. WOOLLEY, H. W., Forest Dept., Kuala Lumpur.
 1922. WORLEY, N. A., Kuala Lumpur.
 1911. WORSLEY-TAYLOR, F. E., Singapore.
 1905. *WORTHINGTON, Hon. Mr. A. F., Kota Bharu,
 Kelantan.
 1921. WURTZBURG, CAPT. C. E., Mansfield & Co. Ltd.,
 Singapore.
 1914. WYLEY, A. J., Lebong Tandai, Benkoelen, Sumatra.
 1922. YAHYA, TUNGKU WAN, BIN TUAN MOHAMED TAIB,
 Secretary to Government, Alor Star, Kedah.
 1923. *YATES, H. S., Micologist & Botanist, United States
 Rubber Plantations, Kesaran, Asahan, Sumatra.
 1917. *YATES, MAJOR W. G., West Kent Regiment, Cox
 & Co., 16, Charing Cross, London.
 1920. *YEWDALE, CAPT. J. C., Sitiawan, Lower Perak.
 1916. YOUNG, E. STUART, 85 Wilbraham Road, Chorlton-
 cum-Hardy, Manchester, England.
 1904. *YOUNG, H. S., Rosemount, Tain, Rosshire, Scotland.

RULES
of
The Malayan Branch
of the
Royal Asiatic Society.

I. Name and Objects.

1. The name of the Society shall be 'The Malayan Branch of the Royal Asiatic Society.'
2. The objects of the Society shall be:—
 - (a) The increase and diffusion of knowledge concerning British Malaya and the neighbouring countries.
 - (b) the publication of a Journal and of works and maps.
 - (c) the acquisition of books, maps and manuscripts.

II. Membership.

3. Members shall be of three kinds—Ordinary, Corresponding and Honorary.
 4. Candidates for ordinary membership shall be proposed and seconded by members and elected by a majority of the Council.
 5. Ordinary members shall pay an annual subscription of \$5 payable in advance on the first of January in each year. Members shall be allowed to compound for life membership by a payment of \$50. Societies and Institutions are also eligible for ordinary membership.
 6. On or about the 30th of June in each year the Honorary Treasurer shall prepare and submit to the Council a list of those members whose subscriptions for the current year remain unpaid. Such members shall be deemed to be suspended from membership until their subscriptions have been paid, and in default of payment within two years shall be deemed to have resigned their membership.
- No member shall receive a copy of the Journal or other publications of the Society until his subscription for the current year has been paid.*

7. Distinguished persons, and persons who have rendered notable service to the Society may on the recommendation of the Council be elected Honorary members by a majority at a General

* **Bye-Law, 1922.** "Under Rule 6 Members who have failed to pay their subscription by the 30th June are suspended from membership until their subscriptions are paid. The issue of Journals published during that period of suspension cannot be guaranteed to members who have been so suspended."

meeting. Corresponding Members may, on the recommendation of two members of the Council, be elected by a majority of the Council, in recognition of services rendered to any scientific institution in British Malaya. They shall pay no subscription: they shall enjoy the privileges of members (except a vote at meetings and eligibility for office) and free receipt of the Society's publications.

III. Officers.

8. The Officers of the Society shall be:—

A President.

Vice-Presidents not exceeding six, ordinarily two each from (i) the Straits Settlements, (ii) the Federated Malay States and (iii) the Unfederated or other Protected States, although this allocation shall in no way be binding on the electors.

An Honorary Secretary.

An Honorary Treasurer.

Five Councillors.

These officers shall be elected for one year at the Annual General Meeting, and shall hold office until their successors are appointed.

9. Vacancies in the above offices occurring during any year shall be filled by a vote of the majority of the remaining officers.

IV. Council.

10. The Council of the Society shall be composed of the officers for the current year, and its duties and powers shall be:—

(a) to administer the affairs, property and trusts of the Society.

(b) to elect Ordinary and Corresponding Members and to recommend candidates for election as Honorary Members of the Society.

(c) to obtain and select material for publication in the Journal and to supervise the printing and distribution of the Journal.

(d) to authorise the publication of works and maps at the expense of the Society otherwise than in the Journal.

(e) to select and purchase books, maps and manuscripts.

(f) to accept or decline donations on behalf of the Society.

(g) to present to the Annual General Meeting at the expiration of their term of office a report of the proceedings and condition of the Society.

(h) to make and enforce bye-laws and regulations for the proper conduct of the affairs of the Society. Every such bye-law or regulation shall be published in the Journal.

11. The Council shall meet for the transaction of business once a quarter and oftener if necessary. Three officers shall form a quorum of the Council.

V. General Meetings.

12. One week's notice of all meetings shall be given and of the subjects to be discussed or dealt with.

13. At all meetings the Chairman shall in the case of an equality of votes be entitled to a casting vote in addition to his own.

14. The Annual General Meeting shall be held in February in each year. Eleven members shall form a quorum.

15. (i) At the Annual General Meeting the Council shall present a Report for the preceding year and the Treasurer shall render an account of the financial condition of the Society. Copies of such Report and account shall be circulated to members with the notice calling the meeting.

(ii) Officers for the current year shall also be chosen.

16. The Council may summon a General Meeting at any time, and shall so summon one upon receipt by the Secretary of a written requisition signed by five ordinary members desiring to submit any specified resolution to such meeting. Seven members shall form a quorum at any such meeting.

17. Visitors may be admitted to any meeting at the discretion of the Chairman but shall not be allowed to address the meeting except by invitation of the Chairman.

VI. Publications.

18. The Journal shall be published at least twice in each year, and oftener if material is available. It shall contain material approved by the Council. In the first part of each volume shall be published the Report of the Council, the account of the financial position of the Society, a list of members, the Rules, and a list of the publications received by the Society during the preceding year.

19. Every member shall be entitled to one copy of the Journal, which shall be sent free by post. Copies may be presented by the Council to other Societies or to distinguished individuals, and the remaining copies shall be sold at such prices as the Council shall from time to time direct.

20. Twenty-five copies of each paper published in the Journal shall be placed at the disposal of the author.

VII. Amendments to Rules.

21. Amendments to these Rules must be proposed in writing to the Council, who shall submit them to a General Meeting duly summoned to consider them. If passed at such General Meeting they shall come into force upon confirmation at a subsequent General Meeting or at an Annual General Meeting.

Affiliation Privileges of Members.

Royal Asiatic Society. The Royal Asiatic Society has its headquarters at 74 Grosvenor Street, London, W., where it has a large library of books, and MSS. relating to oriental subjects, and

holds monthly meetings from November to June (inclusive) at which papers on such subjects are read.

2. By rule 105 of this Society all the Members of Branch Societies are entitled when on furlough or otherwise temporarily resident within Great Britain and Ireland, to the use of the Library as Non-Resident Members and to attend the ordinary monthly meetings of the Society. This Society accordingly invites Members of Branch Societies temporarily resident in Great Britain or Ireland to avail themselves of these facilities and to make their home addresses known to the Society so that notice of the meetings may be sent to them.

3. Under rule 84, the Council of the Society is able to accept contributions to its Journal from Members of Branch Societies and other persons interested in Oriental Research, of original articles, short notes, etc., on matters connected with the languages, archaeology, history, beliefs and customs of any part of Asia.

4. By virtue of the afore-mentioned Rule 105 all Members of Branch Societies are entitled to apply for election to the Society without the formality of nomination. They should apply in writing to the Secretary, stating their names and addresses, and mentioning the Branch Society to which they belong. Election is by the Society upon the recommendation of the Council.

5. The subscription for Non-Resident Members of the Society is 30/- per annum. They receive the quarterly Journal post free.

Asiatic Society of Bengal. Members of the Straits Branch of the Royal Asiatic Society, by a letter received in 1903, are accorded the privilege of admission monthly meetings of the Asiatic Society of Bengal, which are held usually at the Society's house, 1 Park Street, Calcutta.

Exchange List and Donations, 1923.

EXCHANGES.

The following is a list of the Institutions and Societies on the Exchange List, together with the Publications received from them during the year 1923.

AMERICA.

Canada.

TORONTO. Royal Canadian Institute.

United States of America.

- BALTIMORE. John Hopkins University, *American Journal of Philology*, Vol. 42, whole Nos. 166-169, 1923.
- BERKELEY. University of California, *Publications in Zoology*, Nos. 2-22, Vols. 1-22, 1921-23. *Publications in Entomology*, Vol. 1, No. 9, 1922.
- CAMBRIDGE. Museum of Comparative Zoology, Harvard,
(i) *Annual Report*, 1921-22.
(ii) *Bulletin*, Vol. 65, Nos. 6-9, 1923.
- CHICAGO. Field Museum of Natural History.
(i) *Annual Report*, 1921.
(ii) *Anthropological Series, Publications* 209, Vol. 14, No. 2, and 211, Vol. 6, No. 5, 1922.
- CHICAGO. University of Michigan,
(i) *Scientific Series*, Vols. 1-2, 1913, and *Atlas*.
(ii) *Annual Reports*, 8-12, 1906-1910.
- CHICAGO. John Crerar Library, *Annual Report*, 1923.
- LINCOLN. University of Nebraska.
(i) *Annual Report*, 1920.
(ii) *Bulletin*, 182-183, 185, 187-190, 194, 1922-23.
(iii) *Research Bulletin*, No. 23, 1923.
(iv) *Circular*, 18 from 36th *Annual Report*, 1922.
- NEW YORK. American Geographical Society, *Geographical Review*, Nos. 1-4, 1923, and supplement to No. 4.
- NEW YORK. American Museum of Natural History, *Bulletin*, Vols. 43-45, 1920-22.
- NEW YORK. New York Zoological Society, *Zoologica*, Vol. 2, Nos. 17-18 1923, Vol. 3, Nos. 14-23, 1923.
- OSHELIN. Oberlin College—Wilson Ornithological Club, Laboratory, *Bulletin*, Nos. 22, 26-31, 1919-22.

PHILADELPHIA. Academy of Natural Sciences.

(i) *Annual Report, 1921.*(ii) *Proceedings, Vol. 74, 1922.*(iii) *Natural History Survey, Bulletin, No. 7, pt. 2, 1923.*

PITTSBURG. Carnegie Museum.

(i) *Annual Report, 1922.*(ii) *Annals, Vol. 13, Nos. 3-4; Vol. 14, No. 2; Vol. 15, No. 1, 1922.*(iii) *Memoirs, Vol. 9, Nos. 1-2; Vol. 10, No. 1, 1922.*ST. LOUIS. Missouri Botanical Garden, *Annals, Vol. 8, No. 3, 1921, Vol. 9, Nos. 1, 3-4, 1922.*

WASHINGTON. Academy of Sciences.

WASHINGTON. Smithsonian Institution, U. S. National Museum,

(i) *Bulletin, 121, 1922 and 123, 1923.*(ii) *Report on the Progress and Condition of the U. S. National Museum, 1922.*WASHINGTON. United States, Department of Agriculture, *Journal of Agricultural Research, Vols. 23-25, 1923, and Vol. 26, Nos. 1-6, 1923.*

HAWAIIAN ISLANDS. (HONOLULU). Bernice Pauahii Bishop Museum,

(i) *Occasional Papers, Vol. 8, Nos. 4, 6, 7, 1923.*(ii) *Bulletin, Nos. 1-5, 1922-23.*

ASIA.

Ceylon.

ANURADHAPURA. Archaeological Survey of Ceylon, *Annual Report, 1921-22.*

COLOMBO. Ceylon Branch, Royal Asiatic Society.

COLOMBO. Colombo Museum. *Spoila Zeylanica, Vol. 12, Pt. 46, 1923.*

India.

BOMBAY. Bombay Branch, Royal Asiatic Society, *Journal, No. 74, Vol. 26, No. 1, 1921-22.*BOMBAY. Bombay Natural History Society, *Journal Vol. 28, No. 4, 1922; Vol. 29, Nos. 1-2, 1923.*

CALCUTTA. Asiatic Society of Bengal,

(i) *Journal and Proceedings, Vol. 7, No. 4, 1921; Vol. 8, Nos. 1-8, 1922-23.*(ii) *Memoirs.*

CALCUTTA. Indian Museum.

(i) *Records, Vol. 21, Pts. 2-3, 1921, Vol. 24, Pt. 4, 1922, Vol. 25, Pts. 1-4, and Indices to Vols. 13 and 22, 1923.*(ii) *Memoirs, Vol. 5, No. 11, 1922, Vol. 7, No. 4, 1922.*(iii) *Annual Reports, 1920-23.*

CALCUTTA. University of Calcutta, *Journal of the Department of Letters*, Vols. 9-10, 1923.

LAHORE. Panjab Historical Society, *Journal*, Vol. 8, No. 2, pp. 103-206, 1921.

PUSA. Agricultural Research Institute.

SIMLA. Archaeological Survey of India,

(i) *Memoirs*, No. 14, 1923.

(ii) *Epigraphia Indica*, Vol. 16, Pts. 6-7, Vol. 17, Pts. 1-2 and 4, 1923.

(iii) *Annual Report*, 1916.

(iv) *Conservation Manual*, by Sir John Marshall.

Burma.

RANGOON. Archaeological Survey of Burma, *Annual Report*, 1923.

RANGOON. Burma Research Society,

(i) *Journal*, Vol. 12, Pts. 2-3, 1922, Vol. 13, Pts. 1-2, 1923.

(ii) *Archaeological Survey of India*, Vol. 3, Pt. 1, 1923.

British Malaya.

BORNEO, (SARAWAK). Sarawak Museum.

MALAY PENINSULA, (KUALA LUMPUR). Department of Agriculture, S. S. and F. M. S., *Malayan Agricultural Journal*, Vols. 10-11, 1922-23.

MALAY PENINSULA, (KUALA LUMPUR). F. M. S. Museums, *Journal*, Vol. 8, Pt. 2, 1923, Vol. 9, Pt. 4, 1922, XI, Pts. 1-2, 1923.

SINGAPORE. Botanic Gardens, *Gardens Bulletin*, Vol. 3, Nos. 1-3, 1923.

SINGAPORE. Singapore Natural History Society, *The Singapore Naturalist* No. 2, 1923.

SINGAPORE. Raffles Museum and Library, *Annual Report*, 1922.

Dutch East Indies.

JAVA, (BATAVIA). Bataviaasch Genootschap van Kunsten en Wetenschappen,

(i) *Notulen van de Algemeene en Directievergaderingen*, Deel 59, Pt. 4, 1921.

(ii) *Tijdschrift voor Indische Taal-, Landen Volkenkunde*, Deel, 61, Pts. 4-6, 1922, Deel, 62, Pts. 1-3, 1923.

(iii) *Oudheidkundig Verslag*, Pts. 2-4, 1922, Pt. 1, 1923.

(iv) *Oud Batavia, Eerste Deel and Tweede Deel*, 1919.

(v) *Naturukundig Tijdschrift voor Nederlandsch-Indie*, Deel 82 and 83, 1922-23.

(vi) *Rapporten*, 1923.

(vii) *Schets du Karo-Bataksche Spraakunst*, Deel 63, 1922.

(viii) *Lajang Pamar- Woelan (Javaansche Tekst)*.

- JAVA, (BATAVIA). Commissie voor de Volkslectuur,
 (i) *Jaarboek van het Mijnezen in Nederlandsch Oost-Indie, 1920 and 1921.*
 (ii) *Atlas Behoorende bij het jaarboek, 1919, 1920, and 1921.*
 (iii) *Bijlagen, 1919.*
- JAVA, (BATAVIA). Het Algemeen Proefstation der A.V.R.O.S., *Mededeelingen*,
 (i) *Rubberserie, Nos. 37-38, 1923.*
 (ii) *Algemeene Serie, Nos. 15-17, 1923.*
- JAVA, (BATAVIA). Topografische Dienst, *Jaarverslag, 1921 and 1922.*
- JAVA (BUITENZORG). Bibliotheek van het Departement van Landbouw, Nijverheid en Handel, *Treubia, Vol. 3, Pts. 1-4, 1922-23, Vol. 4, Pts. 1-4, 1923.*
- JAVA, (BUITENZORG.) Jardin Botanique de Buitenzorg, *Bulletin, Ser. 3, Vol. 5, Pts. 3-4, 1922-23.*

Siam.

- BANGKOK. Natural History Society of Siam, *Journal, Index to Vol. 4, Vol. 5, Vol. 6, Pts. 1-2, 1923.*
- BANGKOK. Siam Society, *Journal, Vol. 17, Pt. 3, 1923.*
- BANGKOK. Vajiranana National Library, *Publications.*

Indo-China.

- HANOI. L'Ecole Francaise de l'Extreme Orient, *Bulletin, Tome 21, No. 2, 1921, Tome 22, 1922.*
- SAIGON. La Societe des Etudes Indo-Chinoises.

Philippine Islands.

- MANILA. Bureau of Science, *Philippine Journal of Science, Vol. 21, No. 6, 1922, Vol. 22, Nos. 2-6, 1923, Vol. 23, Nos. 1-5, 1923. . .*

China.

- SHANGHAI. North China Branch, Royal Asiatic Society,
 (i) *Journal, Vol. 54, 1923.*
 (ii) *Anthropology of Northern China, Extra Vol. 2, 1923.*

Japan.

- TOKYO. Asiatic Society of Japan.

Australia.

- ADELAIDE. Royal Society of South Australia.
 (i) *Transactions and Proceedings, Vol. 46, 1922.*
 (ii) *Index to Transactions, Proceedings and Reports, Vols. 25-44, 1901-1920.*
 (iii) *Index to Memoirs, Vols. 1-11, 1899-1912.*

SYDNEY. Royal Society of New South Wales.

EUROPE.

Belgium.

BRUXELLES. Societe Belge d'Etudes Coloniales.

Finland.

HELSINGFORS. Finska Vetenskaps- Societeten,

- (i) *Acta Societatis Scientiarum Fennicae*, Tome 50, Pts. 4-5 1922.
- (ii) *Commentationes Humanarum Litterarum*, Tomus 1, Nos. 1-2, 1922.
- (iii) *Commentationes Physico-Mathematicae*, Tomus 1, Nos. 26-43, 1922.
- (iv) *Commentationes Biologicae*, Tomus 1, Nos. 4-6, 1922-23.
- (v) *Arsbok-Vuosikirja*, Vol. 1, 1922-23.

France.

HAVRE. Société de Géographie du Havre, *Bulletin* 39, 1922.

MARSEILLES. Société de Géographie et d' Etudes Coloniales.

- (i) *Bulletin*, Tome 43, 1920-1921.
- (ii) *Exposition Coloniale Nationale de Marseille-Semaine- Internationale des Géographes des Explorateurs et des Ethnologues*, 1922.

PARIS. Commission Archéologique de l'Indo-Chine.

PARIS. L'Ecole des Langues Orientales.

PARIS. Société Asiatique de Paris,

- (i) *Journal Asiatique*, 11 Serie, Tome 20, Nos. 1-2, 1922.
- (ii) *Table Générale des Matières*, 11 Serie, (1913-1922) 1922.
- (iii) *Les Fetes du Centenaire*,—1922. 1923.
- (iv) *Journal Asiatique*, Tome 202, No. 1, 1923.

PARIS. Société de Géographie, *La Géographie*, Tome 40, Nos. 4-5, 1923.

PARIS. Société de Géographie Commerciale de Paris, "*Revue Economique Française*," Tome 44, Pts. 4-5, 1922, Tome 45, Pts. 1, 2, and 4, 1923.

PARIS. Société de l'Histoire des Colonies Francaises.

PARIS. Société de Linguistique de Paris.

- (i) *Memoirs*, Tome 23, fasc. 1, 1923.
- (ii) *Bulletin*, No. 73, 1923.

Germany.

BERLIN. Deutsches Institut d'Entomologie,

- (i) *Entomologische Mitteilungen*, Bd. 12, Nos. 1-4, 1922-23.

FRANKFURT. Senckenbergischen Naturforschenden Gesellschaft, *Senckenbergiana*, Bd. 1-4, 1919-22, Bd. 5, Nos. 1-4, 1923.

Great Britain.

- LONDON. British Museum (Natural History).
 LONDON. Royal Anthropological Institute, *Journal*, Vol. 52, July-December, 1922.
 LONDON. Royal Asiatic Society of Great Britain and Ireland,
 (i) *Journal*, Vol. 53, 1923.
 (ii) *Centenary Volume, 1823-1923*. 1923.
 LONDON. Royal Botanic Gardens, Kew, *Bulletin*, 1922.
 LONDON. Royal Colonial Institute, Vol. 13, No. 12, 1922, Vol. 14, Nos. 1-10, 1923.
 LONDON. School of Oriental Studies, London Institution, *Bulletin*, Vol. 2, Pt. 4, 1923, Vol. 3, Pt. 1, 1923.
 LONDON. Zoological Society of London,
 (i) *Proceedings*, Pts. 1-4, 1923.
 (ii) *A List of Fellows, Members and Medallists*, 1923.

Holland.

- AMSTERDAM. Koloniaal Instituut, *Jaarverslag*, 1922.
 AMSTERDAM. Koninklijk Nederlandsch Aardrijkskundig Genootschap,
 (i) *Tijdschrift*, Deel, Pts. 1-5, 1923.
 (ii) *Systematisch Register van het Tijdschrift van het Koninklijk Nederlandsch Aardrijkskundig Genootschap*, 1923. (Jaargang 1905 tot en met 1922). 1923.
 (iii) *Geological Petrographical and Palaeontological Results of Explorations carried out from 1917-1919 in the Island of Ceram*, by L. Rutten and W. Holtz.
 HAGUE. Koninklijk Instituut voor de Taal-, Land, en Volkenkunde van Nederlandsch Indie,
 (i) *Bijdragen*, Deel 79, Pt. 3, 1923.
 (ii) *Was Malaka Emporium voor 1400 A.D., Genaamd Malajoer? En Waar Lag Woerawari, Ma-Hasin Langa, Batoesawar?* door G. P. Rouffaer, (Being a reprint from the *Bijdragen*, Deel, 77, Pts. 3-4, 1921).
 (iii) *Lijst der Leden* Enz. op. 1 April, 1923.
 LEIDEN. Ethnographisches Reichsmuseum, *Verslag van den Directeur*, October, 1921 to September, 1922.
 LEIDEN. Universiteits Bibliotheek.
 LEIDEN. 's Rijks Museum van Natuurlijke Historie, *Zoologische Mededeelingen*, Vols. 1-5, 1915-1920, Vol. 6, Pts. 1-3, 1921, Vol. 7, Pts. 1-2, 1922.

Sweden.

- STOCKHOLM. K. Svenska Vetenskapsakademien Handlingar.
 UPSALA. Royal University Library, *Zoologiska Bidrag*, Bd. 8, 1923.

Switzerland.

ZURICH. Naturforschende Gesellschaft, *Vierteljahrschrift*, Bd.
67, Pts. 3-4, 1922, Bd. 68, Pts. 1-2, 1923.



Donations.

America (North).

Canada.

HALIFAX. Nova Scotian Institute of Science, *Proceedings and Transactions*, Vol. 15, Pt. 2, 1919-20.

OTTAWA. Canada Department of Mines.

- (i) *Bulletin*, 35, 1922.
- (ii) *Memoirs*, Nos. 129, 130, 132, being Nos. 110, 111, and 113, *Geological Series*.
- (iii) *Summary Report*, 1921, Pts. B and E.
- (iv) *Summary Report (Mines Branch)* 1921.
- (v) *Report for the Fiscal Year ending March 31, 1922*.
- (vi) *Titanium*, by A. H. A. Robinson, 1922.
- (vii) *Silica in Canada: its occurrence, exploitation and uses, 1923 (Mines Branch)*.

United States of America.

BOSTON. Museum of Fine Arts, *Bulletin*, Vol. 20, No. 122, 1922, Vol. 21, No. 123, 1923.

CINCINNATI. Lloyd Library, *Mycological Notes*, Vol. 7, Nos. 1-2, 1922.

ITHACA. Cornell University Agricultural Experiment Station,
(i) *Memoirs*, 15 numbers, 1921-1923.
(ii) *Bulletin* Nos. 411-413, 1922.

MISSOULA. University of Montana, *Bulletin* 255, 1922-23.

NEW ALBANY. Contribution to Indiana Palaeontology, by G. K. Greene. Vol. 1, Pts. 1-20, 1898-1904; Vol. 2, Pts. 1-3, 1906.

America (South).

Brazil.

SAN PAULO. Museu Paulista, *Revista do Museu Paulista*, Tome 13.

Mexico.

MEXICO. Instituto Geologico de Mexico, *Boletin*, Nos. 38, 39, 42, 1922-23.

ASIA.

British Malaya.

MALAY PENINSULA, (KUALA LUMPUR). EVANS (I. H. N.) *Studies in Religion, Folklore, and Custom in British North Borneo and the Malay Peninsula. 1923. Presented by the Author.*

MALAY PENINSULA, (BATU GAJAH). Newton (R. Bullen) On Marine Triassic Shells from Singapore, 1923. *Presented by J. B. Scrivenor.*

SINGAPORE. Winstedt (R. O.) Malaya: The Straits Settlements and the Federated and Unfederated Malay States, 1923. *Presented by the Author.*

SINGAPORE. Botanic Gardens, *Bulletin*, Vol. 3, Nos. 1-3, 1923.

Dutch East Indies.

JAVA, (BATAVIA). Balai Poestaka, "*Sri Poestaka*," 1923.

JAVA, (BATAVIA). Sluyter's and Co. *East Indian Magazine*, Vol. 3, No. 11, 1923.

Siam.

BANGKOK. Royal Survey Department of the Army. *Report*, 1920-21.

Philippine Islands.

MANILA. Bureau of Printing.

(i) *Leyes Publicas*, Tome 16, 17, 1923.

(ii) *El Character de Rizal*, 1923.

Japan.

TOKYO. Kaiserliche Universität zu Tokyo, *Mitteilungen aus der Medizinischen Fakultät*, Bd. 36, H. 1, 1922.

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Annual Report.

of the

Malayan Branch, Royal Asiatic Society

for 1923.

Membership. The membership of the Society at the close of the year stands at 627, as compared with a total of 543 at the end of 1922. There are 15 Honorary Members, 4 Corresponding Members and 608 Ordinary Members.

During the year 90 new Members were elected by the Council. Their names are:—

HONORARY MEMBER.

Dr. W. L. Abbott.

ORDINARY MEMBERS.

Dato Sedia Raja Abdullah
Mr. E. C. Hicks
Mr. C. O. Beamish
Mr. Eu Tong Sen, O.B.E.
Rev. Keppel Garnier
Mr. A. E. Coleman Doscas
Mr. C. H. Sansom
Mr. H. S. Yates
Mr. G. O. Blacker
Mr. J. V. Cowgill
Mr. F. E. Lease
Mr. H. P. Hacker
Mr. H. T. Clarkson
Mr. E. W. P. Gilman
Mr. P. H. V. Hanitsch
Mr. J. A. Lacomblé
Mr. W. F. N. Churchill
Mr. L. R. Daines
Mr. A. Gilbertson
Mr. A. E. Rambaut
Mr. A. T. Hancock
Mr. S. V. Sanmugam
Mr. A. A. Woods
Mr. P. A. Anthony
Mr. A. V. Aston

Mr. Arnold Bailey
Mr. C. W. Bresland
Mr. J. G. Black
Mr. J. V. Boothby
Mr. R. O. Brunton
Mr. R. J. F. Curtis
Mr. G. Hemmant
Mr. A. A. Henggeler
Dr. H. Kraemer
Mr. A. A. Lermit
Mr. P. A. B. McKerron
Mr. F. J. Morten
Mr. H. E. Nixon
Mr. C. C. Reade
Capt. R. M. Robertson
Mr. J. M. Robson
Dr. E. O. Travers
Mr. L. D. Whitfield
Mr. D. P. White
Mr. H. B. Wilkinson
Capt. F. W. Howl
Mr. T. A. W. Page Turner
Mr. F. E. Becker
Mr. J. W. Campbell
Mr. F. Cobbe

Mr. E. V. G. Day	Wan Idris bin Ibrahim
Inche Abdul Kader bin Daud	Sheikh Abdullah bin Yahya
Mr. H. Egmont Hake	Mr. H. C. Bathurst
Mr. A. D. Holland	Mr. N. D. Dalton
Mr. W. H. Thorne	Mr. H. G. Gardner
Mr. W. S. Reeves Tucker	Dr. P. Witners Green
Mr. V. H. Winson	Mr. F. Hartnett
Mr. W. S. Cookson	Inche Mahmud bin Mohamed Shah
Mr. Gan Khek Keng	Mr. G. E. Greig
Mr. A. Gilmour	Mr. R. S. Opie
Mr. C. J. K. Grieve	Mr. J. M. Barron
Mr. Sidney Halford	Mr. P. B. F. Burr
Major O. B. Haines	Mr. George R. Fulton
Mr. C. D. Martyn	Mr. G. A. R. Gater
Mr. A. A. Mulloy	Mr. D. H. Hodgson
Mr. F. G. Ridout	Mr. J. E. H. Nicholson
Mr. G. H. Sworder	Mr. H. E. Savage
Dato Abdullah bin Jaafar	Mr. E. D. Shearn
Mr. J. A. Black	Dr. R. L. Symes
Inche Ahmad bin Andah	

The Society lost by deaths Mr. W. R. T. Clement, Capt. H. R. Adams, Mr. A. G. Bratton, Mr. E. R. Koek, Mr. P. C. Russell, Mr. W. D. Vissers and Mr. D. M. Barry.

Two resigned their membership during the year.

Council. The Council lost by retirement from Malaya Mr. H. Robinson, for some years a Vice-President for the Straits Settlements, and Mr. J. E. Nathan, a Member of the Council; Major J. C. Moulton, O.B.E., after serving as Honorary Secretary since 1921, resigned and was succeeded by Mr. C. Boden Kloss. Messrs. A. F. Richards and W. G. Stirling were co-opted to fill vacancies in the Council.

General Meeting. The Annual General Meeting was held on the 10th February at Kuala Lumpur, F. M. S. This is the first time the Society has held a meeting outside Singapore and the departure from custom was taken to signalise the change of name from "Straits Branch" to "Malayan Branch," Royal Asiatic Society. The meeting was followed by a dinner at the Selangor Club at which were present H. E. Sir Laurence Guillemard, Patron of the Society, and 52 members and their guests.

Journals. Two journals of 392 pages with eleven plates, one map and a number of text-figures were issued during the year; one in April and one in October; while a third has been in the printer's hands for some time. The published numbers contain twenty-two short notes and twenty-two longer contributions dealing with Zoology, Botany and Geology, History, Numismatics, Languages and Literature, Folklore and Tales. The shorter papers are equally catholic in nature.

Several important papers are in hand but the Council anticipates difficulty in meeting the cost of publication of all contributions offered.

Finances. The "Life Members' Reserve" stands at \$4700 against a membership of eighty-nine. In addition there are 20 Honorary and Corresponding Members who pay no subscription.

The Society finishes the year with a bank balance of \$1585.64 (of which \$500, a contribution from the Federated Malay States Government, is to be reserved for printing "Trong Pipit") as against \$2378.84 at the end of 1922. This difference is due chiefly to the following facts:—

1. In 1923 13 members compounded for Life Membership as against 26 in 1922.

2. Revenue from sale of Journals and Maps was \$540 less in 1923 than in 1922.

3. In 1922 \$490 was received in payment of subscriptions for the year 1923-26, in 1923 advance subscriptions amounted to \$125.

4. The amount spent on printing was \$400 more in 1923 than in 1922, chiefly owing to additional expenditure on illustrations. As against this the Society is due to receive \$200 from the Government of Kedah towards the cost of printing the Geological Map of Langkawi.

Subscriptions for 1923 and previous years still unpaid amounted to about \$1200.

Library. The library of the Society, hitherto kept in the Society's room, was transferred "on permanent loan" to the Raffles Library. But little use had been made of the library hitherto and it was felt by the Council that it would receive more attention and care in the larger library where, with the works dealing with Malaysia belonging to the latter, the Society's books will be available to members at any time.

In the Annual Report for 1922 attention was drawn to the large increase in the number of publications received by donation and also by exchange. The number received in 1922 was 352 as against 525 in 1923. Six Institutions were added to the Exchange list during the year thus bringing the total up to 87.

Royal Asiatic Society. The Centenary of the Royal Asiatic Society was celebrated in London in July: Messrs. H. N. Ridley, C.M.G. and I. H. Burkill with Dr. R. Hanitsch, represented the Malayan Branch.

C. BODEN KLOSS,

Hon. Secretary.

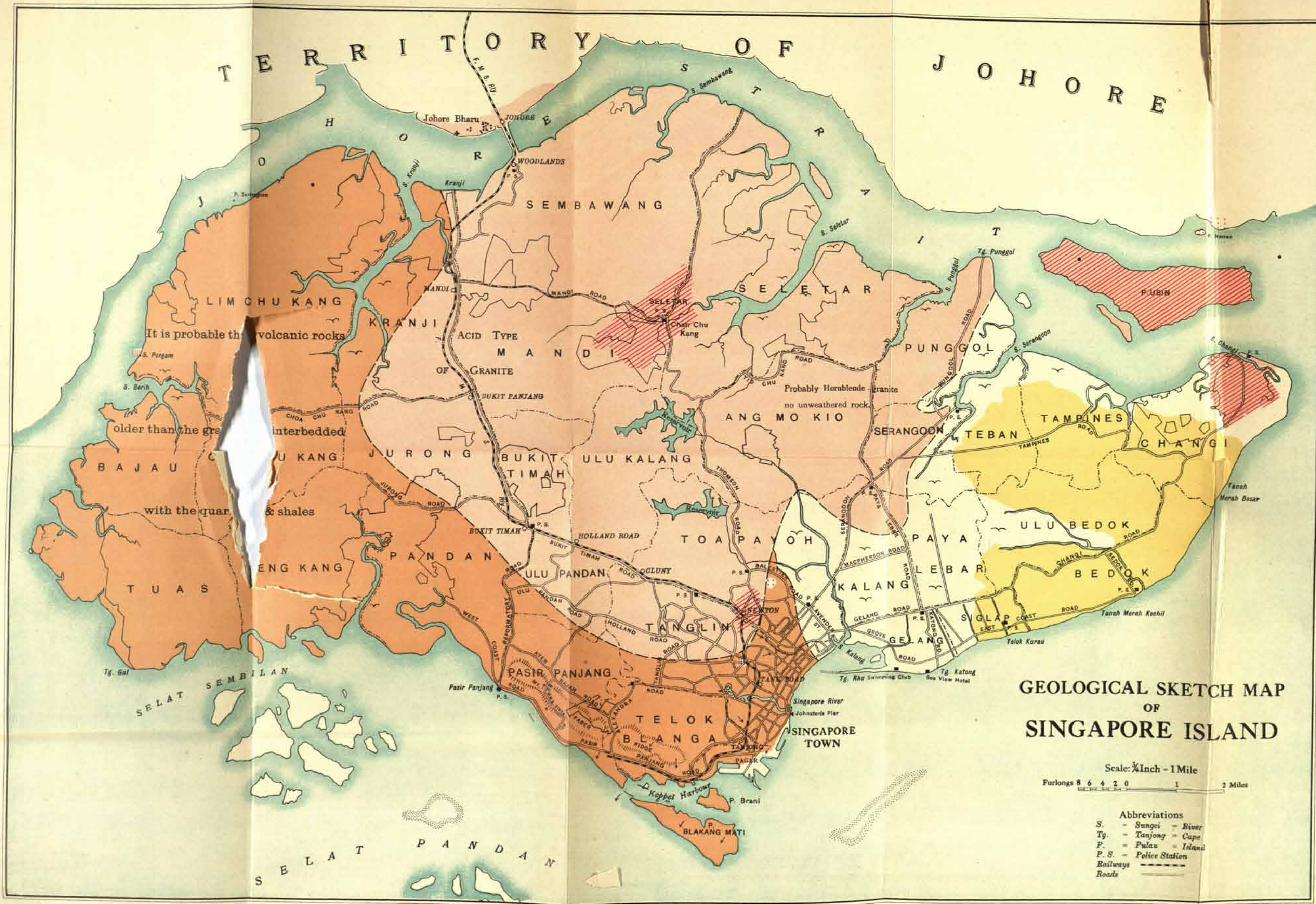
MALAYAN BRANCH, ROYAL ASIATIC SOCIETY.

Receipts and Payments Account for the year ending December, 31st.

Receipts.		Payments.	
To balance at Mercantile Bank ..	\$2,378.84	By Printing ..	\$2,450.39
Petty Cash in hand, Jan. 1st ..	25.17	Journal, Vol. I, part 1 ..	872.11
	\$2,404.01	Journal, Vol. I, part 2 ..	333.69
Subscriptions ..	1,474.75	Illustrations ..	310.00
for the year 1923 ..	235.00	Geological Map ..	77.75
for previous years ..	125.00	Circulars, etc. ..	43.20
for 1924-26 ..	650.00	Line blocks for Journal No. 86 ..	\$4,087.14
Life Members ..			
		Stationary ..	34.53
Interest ..	245.00	Postage ..	199.04
on Investments ..	43.44	Salaries ..	398.00
on Current Account ..			
		Bookbinding ..	631.57
Sales ..	288.44	Refund of excess payments ..	58.00
Journals ..	564.13	Commission on cheques ..	27.27
Maps ..	168.74	" Sundries ..	13.85
		" Cash ..	39.83
	732.87		
Subsidy from the Government of Kedah ..		Balance at Mercantile Bank Dec. 31st	1,585.64
for printing Trong Pipit ..	500.00	Petty Cash in hand ..	23.77
Profit on Annual Dinner ..	57.00		1,609.41
	\$6,467.07		\$6,467.07

R. E. HOLTUM,
Hon. Treasurer.





INDEX TO GEOLOGICAL MAPS
published by the
Geological Dept. F. M. S.

Recent Alluvium	
Coast Deposits: recent alluvium.	
High-level alluvium.	
Tertiary bedded rocks.	
Dolerite younger than the granite.	
Rhyolite & quartz-porphry younger than the granite.	
Quartz-veins.	
Granite-porphry.	
Granite & allied very acid rocks.	
Hornblende-granite.	
Syenite.	
Gabbro & Norite.	
Quartz-porphry older than the granite.	
Quartzite & Shale (Trias-Jura).	
Clay with boulders.	
Chert & associated shale.	
Pahang Volcanic Series.	
Andesite & Dacite. Ashes of same composition.	
Limestone, calcareous shale, & other Raub Series rocks (Carboniferous).	
Limestone hills.	
Quartzite & shale, interbedded with Limestone (Carboniferous).	
Quartzite & shale below Limestone (Carboniferous).	
Serpentine.	
Diorite.	

GEOLOGICAL SKETCH MAP
OF
SINGAPORE ISLAND

Scale: 1/4 Inch = 1 Mile
Furlongs 8 6 4 2 0 1 2 Miles

Abbreviations
S. = Sungai = River
Tg. = Tanjong = Cape
P. = Pulau = Island
P. S. = Police Station
Railways
Roads

The Geology of Singapore Island.

With a geological Sketch-map.

By J. B. SCRIVENOR.

The geology of Singapore Island has been dealt with in a few old papers by Logan and others. In the Geological Magazine for 1901 Mr. R. Bullen Newton gives a list of these papers under the title "Notes on Literature bearing on the Geology of the Malay Peninsula" (Geol. Mag. 1901 pp. 128-134) and since then Mr. Newton has described fossils found at Mount Guthrie (Fossils from Singapore, Geol. Mag. 1906 pp. 487-496) and I have published two short papers (Notes on the Igneous rocks of Singapore etc., Geol. Mag. 1909, pp. 17-22, and, The Sedimentary Rocks of Singapore, Geol. Mag. 1908, pp. 289-291). In "The Igneous rocks of Pulau Ubin and Pulau Nanas" (Quarterly Journal Geol. Soc. London LXVI, 1910, pp. 420-434). I have discussed in some detail the petrology of the granite and associated igneous rocks on Pulau Ubin and at Changi.

The object of the present paper is to give a general account of the geology of Singapore Island without entering into minute petrological detail. The petrology of the igneous rocks is very interesting but I have very little to add to what has been already published, and the subject, moreover, is one that only appeals to specialists.

The results given now are the outcome of field work in Singapore during a few visits spread over a long period, but the greater part was done recently in 1922.

The map that accompanies this paper attempts to give the limits of the geological formations. Owing, however, to the extent to which the rocks are weathered and the abundant vegetation, these limits can only be taken as rough approximations. By searching enquiries in gardens and the back premises of dwelling-houses it would doubtless be possible to improve them, but the result would not be worth the embarrassment experienced by the enquirer, and the annoyance of the house-owners. Geological-mapping in the heart of Singapore Town is a different thing from the same work in the heart of the jungle; and diffidence has forced me to leave unsettled the momentous question whether Government House is on granite, or sandstone and shale, or on the junction of these two formations.

On the Choa Chu Kang Road and the Jurong Road the boundary of the granite is clear. It is also fairly easy to locate on the Reformatory and Ubi Pandau Roads. From there to Cavanagh Road it is hard to follow. On Cavanagh Road the granite appears to extend eastward towards Government House. The filter-beds north-west of Cavanagh Road are on granite; the filter-beds south-east of Cavanagh Road are on shale and sandstone: the junction

must almost coincide with the junction of Cavanagh and Newton Roads. On Ballestier Road the granite-junction can be located fairly closely, beyond that it is indefinite and the junction of granite and alluvium must be taken as a very rough approximation based on surface features. The landward limits of the granite at Changi are also indefinite.

General features.

Singapore Island has, roughly, a diamond-shape. The long diagonal lies east and west, with Changi at the eastern extremity: The short diagonal lies north and south with Mount Faber and the islands Pulau Brani and Blakang Mati about the southern end.

The most pronounced physical feature in Singapore Island is the long ridge of which Mt. Faber is a part, though divided by a depression through which the Alexandra Road runs. The Mount Faber Ridge trends north-west and south-east. Beyond the ridge, which is all formed of sandstone (weathered quartzite) and shale, is a large stretch of rolling country forming the west of the island and composed, as far as can be judged from the scanty evidence, of sandstone and shale with ironstone (laterite) on the surface. Judging from evidence in the Straits of Johore, however, and in Johore, it is probable that in this area there are volcanic rocks and hypabyssal rocks associated with the sandstone and shale. The Kranji and two other rivers have a little alluvium covering the sandstone and shale.

North-east of Mt. Faber is Singapore Town, the greater part of which is built on sandstone and shale. These rocks formed Mt. Guthrie, now cut away, and can be seen to-day in what remains of Mt. Palmer, Mt. Wallich, the hill on which Fort Canning stands, Pearl's Hill, Mount Sophia, and Mt. Emily. In 1905 they were well exposed on the site of the Tan Tok Seng Hospital, between the Ballestier and Moulmein Roads. Sepoy Lines, the Prison, and Pearl's Hill Reservoir are believed to be also entirely on these rocks. Pulau Brani and Blakang Mati are formed of the same rocks. The southern angle of the island, then, comprising the greater part of Singapore Town, the Mt. Faber Ridge and the important islets, Pulau Brani and Blakang Mati, is formed of sandstone and shale. Close to the north of the angle and forming part of the land on which the town is built, is the granite, which has been intruded into the sedimentary rocks.

In this southern part of its outcrop the granite does not form any marked features. Its limit is hard to trace: nearly all the rock is weathered and very soft. The only hard granitic rocks I have seen in or near Singapore Town are between the railway and the filter-beds near Newton Road Station, and near the railway west of Barker Road. Goodwood Hill, Monks Hill, Cairn Hill, and the land round the Botanical Gardens are believed to be formed of this rock, judging from the soil and traces of much weathered rock found here and there.

The only marked natural features in the whole granite area are Bukit Timah, Bukit Panjang and other hills near them. The

best view of them is obtained from the Mt. Faber ridge. They are low, unimposing hills, but have proved very useful as the source of hard stone for the Johore Causeway, railway ballast, and road-metal.

East of the north-and-south diagonal of the island the granite continues as low rolling ground, and there is reason to believe that it is joined to the granite of Changi, from which it would follow that nearly the whole of the east of the island is granite, but covered with alluvium over a great part of the area. The part certainly not granite is that formed of shale and sandstone in the neighbourhood of the Ballestier Road. How far this shale and sandstone extend under the alluvium is not known, and I must repeat that the boundaries of granite and sandstone and shale is this part of the island are hard to locate on the surface.

Changi, at the extreme east of the island, is granite and close to the granite island Pulau Ubin, where large quarries are worked. Between Changi and Singapore Town is an extensive area of alluvium and what I have termed "high-level alluvium" which will be described later. The high-level alluvium forms hilly land along the Changi and Tampines Roads and is best exposed at Tanah Merah Kechil.

Beyond Blakang Mati are many other islets south of Singapore. Some of these, if not all, are known to be of shale and sandstone, but I have never visited them and they are outside the scope of this paper.

The shale and sandstone.

Good exposures of these rocks can be seen at "The Gap" on the Mount Faber Ridge, Pearl's Hill, the Alexandra Brick Works, Mt. Palmer, and the hills in the neighbourhood of the Tramway Company's Power Station. The best exposures, however, are on the land forming the limits of Keppel Harbour. Before the Tan Tok Seng Hospital was built there was another good exposure of these rocks on the site.

That these rocks are older than the granite is sufficiently clear from the high inclination of the bedding in many places. The Mount Faber Ridge runs roughly parallel to the granite margin and the general dip of the strata is to the south-west, but there are local variations, as for instance at the top of the Gap, where in a small section the dip is reversed, although the general south-west dip is obvious on the Buena Vista road leading up from the sea-shore.

At Mt. Guthrie, a hill now cut away that was situated off the Anson Road, near the entrance to the docks, the dip of shale and sandstone was 75° to the west-south-west, but local variations occurred there also.

In Keppel Harbour there are good exposures on Blakang Mati, the mainland, on "St. James" and Pulau Hantu. At the narrow entrance to the harbour they are well-exposed on either shore and are practically vertical, striking about north-west and south-east.

On Pearl's Hill the sandstone and shale dip towards the south-east. On Mt. Emily the beds are highly inclined towards the

north-east; at the Filter Beds they dip a little south of east; near the Tan Tok Seng Hospital they dip to the south-east.

The vertical strata on Blakang Mati, and high dips elsewhere, show that these rocks have been greatly disturbed by earth-movements. If the beds were younger than the granite the same earth-movements must have affected the granite also, but there is no sign of such movements in the granite, which is well exposed in several quarries, therefore one must conclude that the granite is younger than the sedimentary strata and was intruded as a consequence of the earth-movements that tilted the latter. No metamorphosed rocks have been found at the junction with the granite.

Petrologically the coarser sandstones are interesting in that they contain pebbles of chert and of volcanic rocks, the latter belonging to the Pahang Volcanic Series. Coarse sandstones with these pebbles can be seen in the sections at the entrance to Keppel Harbour. The chert contains the remains of Bryozoa and other organisms.

A small pebble of schorl-rock was also found in the sandstone, but pebbles of granite resembling the granite of the island have not been found.

Fossils have been found in fine-grained beds of these sedimentary rocks. In 1906 I found fossils in a silty rock in an excavation on Mt. Guthrie. These were described by Mr. R. B. Newton (*Geol. Mag.* 1906. pp. 487-496) as estuarine. Mr. Newton wrote that the beds containing them "may be of Middle Jurassic age and about the horizon of the Inferior Oolite of England or the so-called Bajocian of Continental Geologists. They possibly represent an extension or outlier of the Upper Gondwana rocks of India, as well as forming part of the fossiliferous areas of Eastern Asia, including Korea, Japan, and Siberia, which have yielded a similar vegetation." (*loc. cit.* p. 488).

The fossils found were presented to the British Museum of Natural History. They comprise marine mollusca and plant-remains (including a seed) collected by myself and Dr. Hanitsch. I also found obscure vegetable-remains in shale at Tanjong Malang, close by Mt. Guthrie, and a piece of fossil wood at Mt. Wallich.

Fossils have also been found by me in a cutting near the top of the road that leads to the Mt. Faber Ridge by way of Morse and Pender Roads, and a collection made by Mohamed Dahim, one of the Geological Department staff. These fossils have been fully described by Mr. R. B. Newton in the *Annals and Magazine of Natural History*, Vol. xii, 1923, pp. 300-321 (with one plate). His conclusions are as follows:—

"From a study of this small fauna discovered in the Singapore Sandstones it is possible to trace specific connections with that characterizing certain Trias deposits of Europe.

"Similar resemblances have been recorded by Dr. Mansuy in his palaeontological researches on the Triassic rocks of Indo-China. In those deposits that author was able to trace faunistic affinities with European types occurring in the German Muschelkalk, as well as in the Alpine and Mediterranean Trias. Relation-

ships were also observed among the same horizoned faunas of the Himalayas, where the Ladinian, Carnian, and Norian stages of the Trias formation have been recognized, whilst Dr. Trechmann has alluded to similar affinities in connection with fossils from the New Zealand Trias. It is difficult, however, to attempt a close correlation of the Singapore deposits with the eastern developments of the Triassic system, on account of the paucity of fossils, although the tabulation of the fauna as inserted on pp. 318 and 319, exhibiting more or less the distribution of the species that have been recognized, may be of service in this direction. The facies of the fauna is distinctly that belonging to the St. Cassian Beds of the Austrian Tyrol; on the other hand, two or three forms suggest an origin among the older deposits of the Muschelkalk, whereas others exhibit a later or Rhaetic character. Lithologically the same throughout, it is certain that the Singapore deposits must be of one geological horizon, and forming, as it seems possible, a continuation of the Myophorian Sandstone of Pahang developed some 200 miles north of Singapore, which has been regarded as of Rhaetic age, although, like the Singapore material, containing both St. Cassian and Muschelkalk species.

"This Rhaetic age of the Pahang fauna was determined by myself in 1900. A few years later, when studying Rhaetic fossils from the Napeng Beds of Burma, Miss Healey, referring to the occurrence in those beds of *Modiolopsis gonoides*, and recognizing the same shell in the Pahang Sandstones under my determination of *Pleurophorus elongatus*?, then stated that "this (identification) confirms Mr. R. B. Newton's opinion that the Myophorian Sandstone in which these casts occur is Rhaetic or Upper Triassic."

"For the present, therefore, we may consider the Singapore Beds as of Upper Trias or Rhaetic age until better-preserved and more varied material is available to facilitate a greater accuracy of statement as to their true position in the Triassic Series."

Quartz-porphyry and volcanic rocks.

Apart from the granite, igneous rocks have been found in a few localities. On Pulau Pergam, an islet in the western portion of the Straits of Johore, quartz-porphyry with a chloritic base occurs. Quartz-porphyry was also found as a boulder in excavations near the junction of Orchard and Grange Roads.

Near the junction of Orchard and Grange Roads again boulders of andesitic ash and of dolerite have been found.

On the hospital site near the Ballestier Road, boulders of dolerite and trachyte were found.

An interesting rock was found many years ago heaped beside the road bordering the Ballestier Reservoir. This was a volcanic ash with chert full of fairly well-preserved radiolaria. The latter were described in an unpublished communication by Dr. Wheelton Hinde, but they did not indicate any definite age and the locality from which the rock came was never discovered. It was believed to have been an island near Singapore.

Andesites, dacites, and ashes of the same composition.

These occur on Pulau Nanas, a small island between Johore and Pulau Ubin, and on the Johore Mainland near Pulau Nanas. The rocks are quarried on a large scale on Pulau Nanas and on the mainland and are familiar as road-metal in Singapore and Johore. They are compact, fresh rocks; on Pulau Nanas the quarries afford excellent sections of them.

Hitherto these rocks have been assumed to be older than the granite of Pulau Ubin (i.e. the Mesozoic granite) and fragments of granite found in the ash on Pulau Nanas, a granite differing from that of Pulau Ubin, have been assumed to come from an older granite mass. Recent work in Johore, however, and the islands off the East coast of Johore and Pahang show that there may be extensive outcrops of Tertiary lavas and ashes like those of North Sumatra and it must be admitted that these rocks may be younger than the Pulau Ubin granite.

Granite.

Nearly the whole of the central position of Singapore Island is formed of granite, and there is reason to believe that under the alluvium of the eastern part of the island there is granite also.

Everywhere the granite is much affected by weathering, but the quarries of Pulau Ubin, Changi, Seletar, Bukit Panjang and Bukit Timah, afford abundant specimens of the fresh rock; and these quarries show that there is a marked difference in the granite as one travels from west to east. Near the western margin the granite has a high silica percentage; the amount of dark mica is not large. Quartz and felspar are abundant. A tourmaline-rock has been found at B. Timah, where also granite-porphry occurs. In a granite quarry at Bukit Panjang I found, in 1906, a pocket of cassiterite, molybdenite, chlorite, and calcite. Later, tin-ore (cassiterite) was found in quantity by Mr. Loveridge at Bukit Mandi. Later again, about 1921, further specimens of molybdenite were found in one of the Bukit Timah quarries. These were exhibited at the Malaya-Borneo Exhibition.

The granite on the western edge of the outcrop is of an "acid" type in which one may expect to find tin-ore and its satellites. On travelling over the outcrop to the east, however, a less acid type is found, characterized mainly by the occurrence of hornblende as well as dark mica.

In 1922 a good example of this rock was being quarried at Seletar, near the turning into Mandi Road. It was a handsome dark granitic rock with abundant dark mica, hornblende, (sometimes with a core of pyroxene), felspar, and a fair amount of quartz.

At Changi again, the granite is of a hornblende variety, but the exposures are not very good. On the island of Pulau Ubin, on the other hand, the exposures are all that could be desired. The rock is, in the main, hornblende-granite, but cutting it and included in it are other rocks that have been described in my earlier paper.

No evidence has been found pointing to the acid granite of Bukit Panjang and Bukit Timah not being of the same age as the hornblende-granite of Seletar, Changi and Pulau Ubin.

Kaolin occurs in connection with the granite of Singapore, and if it can be found in sufficient quantity free from ironstain, should be important commercially.

The granite of Singapore has proved to be of great value locally in the construction of the mole in the Roads and of the Johore Causeway. For the latter granite has been quarried at Pulau Ubin and Bukit Timah.

The igneous rocks associated with the granite.

When these rocks, referred to above, were first described in 1910, the exposures were better than now. They showed that veins of quartz-norite, masses of quartz-biotite-gabbro, and veins or masses of a fine grained rock, enstatite-spessartite, occurred in the granite of Pulau Ubin. In 1922 I saw new sections which suggested that the "masses" of gabbro and enstatite-spessartite were formed by veins of these rocks being cut by later intrusions of granitic-rock (aplite). If this view is correct, though I cannot say the evidence is very good, then the sequence of events in the granite magma of Pulau Ubin was:—

1. Consolidation of hornblende-granite.
2. Intrusion of quartz-norite, quartz-biotite-gabbro, and enstatite-spessartite into the hornblende-granite.
3. Intrusion of fresh granite material, cutting some of the veins in section 2.

High level alluvium.

In the east of the island the Tampines Road, the Changi and East Coast roads run through country formed of low hills between 50 and 100 feet above sea-level. These hills are formed of alluvium, which is well exposed at Tanah Merah Kechil. It consists of sand and clay. The sand has a high percentage of felspar, derived from granite, but also contains shale pebbles. Staurolite occurs among the heavy minerals.

The extent, thickness, and coarse grain of these alluvial beds precludes their having been formed by the existing rivers in this part of Singapore Island, which are nothing more than tidal creeks, but these characteristics do strongly suggest that the beds belong to a former period when Singapore was united to the mainland, and that they may be old terraces of alluvium formed by the Johore River, now separated from them by the Straits of Johore. In Sumatra such terraces have been found as much as 140 m. above sea level. Their exact age is unknown, but they are assumed to be quarternary.

These high level alluvial beds in Singapore should be thoroughly searched for remains of prehistoric man and implements.

The most noticeable recent deposits are muddy alluvial flats, covered with mangrove, that border the creeks. They are of no

Recent deposits.

particular interest geologically. In the vicinity of Kranji, however, and elsewhere there is reason to believe that beds of alluvium rich in kaolin derived from the granite occur.

In Singapore Town evidence has been found of very recent accumulation, due to human agency. Thus slag was found when the foundations of Messrs. John Little & Co's present premises were excavated. In 1921 Mr. W. H. Mawson sent rocks from excavations on Collyer Quay, among which was one closely resembling flint and also a specimen of stibnite.

General.

Singapore is a small island, but the discovery of fossils in the shale and sandstone, and the extent of the exposures in the granite quarries make it interesting geologically. It forms part of one of the unsymmetrical ribs of the Peninsula, that begins in Kelantan, as the Taban Range of quartzite mountains, and is continued through Dutch Islands to Singkep.

The granite is part of the great mass of granite which is exposed on the surface in many of the Peninsula ranges and which yields the rich tin-deposits. The shale and sandstone are part of a widespread shallow-water formation that was deposited on the coast of the ancient continent Gondwanaland. In the Dutch Indies granite, norite and gabbro occur of the same age as the Singapore rocks, and the same shale and sandstone are found. In Sumatra fossils like those of Mt. Faber (Rhaetic) have been found in similar rocks.

I feel sure that a thorough search in the islands near Blakang Mati (St. John's Island etc.) would yield further collections of fossils. An opportunity was missed during the excavation of the new dock at Tanjong Pagar, where, I was told, fossil vegetable remains were seen, but not collected. The high level alluvium should also be searched.

Some old Private Letters from the Cape, Batavia and Malacca (1778-1788).

By P. C. HOYNCK VAN PAPENDRECHT.

When I passed for the first time through the Straits of Malacca in October 1880, on my way to Singapore where I was to spend nearly twenty years of my life, I little thought that a namesake of mine, Reynier Bernardus Hoynck van Papendrecht, had lived and died in that neighbourhood nearly a hundred years earlier.

My ignorance of this fact finds an easy explanation in the remoteness of our relationship. I have to go back for six generations (to my great-grandfather's great-grandfather) to find a common ancestor in Johan Hoynck van Papendrecht (1654-1718) who is also great-grandfather to the Hoynck in question.

It was in 1890 that my attention was drawn to him by an article in this journal by Mr. (subsequently Sir) W. E. Maxwell on Raja Haji's war with the Dutch. The author had drawn his information from various sources, Malay as well as European. Amongst the latter was a translation of Netscher's "Twee Belegeringen" ⁽¹⁾ in which my kinsman's name appears several times.

This Reynier Bernardus, who was born in 1753, first entered the military career, serving as ensign in Count van Bylandt's dragoons, of which regiment his own father was the Colonel.

In January 1776 he married Louise Jeanne Deutz, daughter of a lieutenant-general, and two years afterwards he left for the East to enter the service of the Oost-Indische Compagnie in the capacity of under-merchant.

During his outward voyage and his stay in the East he corresponded with his youngest uncle Cornelis Paulus Hoynck van Papendrecht, lawyer at the Hague, his father having died in 1774.

Reynier Bernardus' letters, or part of them, passed directly or indirectly into the hands of his nephew Cornelis Paulus Hoynck van Papendrecht, lawyer at Amsterdam, whom I remember quite well.

Having no children, the latter left the family records of his branch to my father, with whom he had been on friendly terms, and these papers passed, at my father's death, to my eldest brother. The letters in question are amongst them and I have now only copies before me, as it would be risky to expose the originals to a journey by post.

(1) This translation from the Dutch had been made by Sir William Maxwell's sister, Mrs. Isemonger, whom I asked at the time how she came to know my language. Having been answered that she did not know Dutch at all, and that she only had her knowledge of German to resort to, I complimented her on the remarkable, "tour de force" which her translation represented under those circumstances.

It is a very old promise I now fulfil in offering to the Society a translation of these letters, ⁽²⁾ which are partly written in French and partly in Dutch.

The practice of sending duplicates of homeward letters is evident from the beginning. There are pages full which are identical to a word with the preceding message. I shall leave these out as far as they do not add fresh particulars.

The letters are dated from the Cape of Good Hope, Batavia and Malacca. The first-named port falls outside the scope of an Asiatic description, but in a certain sense it has an Asiatic, and even Malayan interest, since all travellers who shaped their course for Malaya in those days had to pass by the Cape. Consequently the impressions obtained there form part of their experience. I shall therefore give all the letters as completely as possible. ⁽³⁾

I may leave out one or two criticisms which must have had their origin in the special atmosphere in which my kinsman was placed whilst seeking a position. The whole correspondence being of a private character, I feel in honour bound, even after these 140 years, to observe the discretion which on one occasion he specially recommends.

The letters are not always pleasant reading. There is too glaring a contrast between the Company in the difficulties of her decline and the luxury displayed by her servants. And whilst it is gratifying to note that Reynier Bernardus, when he finally reaches a responsible position, can state that his revenues are not obtained to the detriment of the Company, the very fact that he mentions this leads to the suspicion that such was not then the general rule.

I shall now let him tell his own tale.

No. I.

Written in French.

(I leave out whatever is repeated in the subsequent letter from Batavia).

Cabo de Bonne Esperance 31st March, 1778.

Dear Sir and much esteemed uncle,

I apologize for ⁽⁴⁾ now sending you a kind of journal. My time is too much taken up with gaieties in which I cannot refuse to assist and by the occupations of my employ, since all the books I had to keep of wages, victuals, etc., have to be examined and registered

(2) Mr. C. Otto Blagden reminded me of this promise when he revised my contribution to Journal No. 67. Even then he promise was an old one; I am afraid it was made in 1896 or 1897! But there are extenuating circumstances which I need not record here.

(3) In the paper I referred to, Maxwell expressed the wish to see the records of the war of 1784 supplemented by local traditions collected in Malacca. Private letters, written shortly after the war, ought to be even stronger evidence than traditions that have passed through four or five generations.

(4) The word "not" has evidently been accidentally omitted.

here. Besides the journal will be a lengthy one and I shall have the satisfaction of sending it to you from Batavia.

We are staying here with Captain de Lille. It is impossible to describe the kindness and civility which these people show us. Mr. de Lille's mother is a Lady ⁽⁵⁾ Snouckaert by birth, and consequently a full cousin of my wife. We had also been invited by the Fiscal Boers, who is even a greater prince, but our cousin had managed to reach us first, having come on board to fetch us as soon as we had anchored.

The Governor does not treat me as an under-merchant, but exactly as becomes our birth and with visible distinction. The day after my arrival he did me the honour of returning my call, assuring me that he would do everything in his power to be useful to me. He gives parties expressly for us which only the best society attends. In fact, dear uncle, he does for us everything that is imaginable.

I am also much obliged to Mr. Boers who exerts himself to give us pleasure. He has promised me the strongest recommendations for Batavia, where he has a brother in a splendid position.

No. II.

Written in French.

Batavia, 20th October, 1778.

Dear Sir and much esteemed uncle,

I hope that the receipt of this letter may give you pleasure equal to that which we feel in sending it. Being uncertain whether my letter from the Cape has reached you, I shall take the liberty to repeat what I may have said therein on the subject of my voyage.

We have anchor at Texel on the 29th December of last year; a strong breeze, although only half favourable, carried us the same day into the Channel, and we then rapidly gained the entrance of the Spanish Sea ⁽⁶⁾ where we kept rough weather throughout. Moreover this is a very dangerous passage owing to the number of banks existing which sea-faring people call "On the Grounds." ⁽⁷⁾

We crossed the line on the 6th of February, almost without knowing it; the heat was quite tolerable and not half so bad as it is here where we are at a distance of 6 degrees. All they had told us in Europe is pure chaff; but on the 15th of the same month we were horizontally under the sun ⁽⁸⁾ and then it was hot and one felt it; as it often happens that there is not a breath of wind and one is worried to death by the flies. We had the luck to get into the trade-wind and on the 22nd of March 1778 we dropped anchor in the Cape Roads under the Leeuwen and Tafelberg, ⁽⁹⁾ without having had a single death or case of sickness.

(5) "Freule" = the title in Holland of an unmarried lady of noble birth.

(6) Bay of Biscay.

(7) "Op de Gronden", in Dutch in the French text.

(8) He evidently means: vertically.

(9) The Lion's Head and Table mountain.

Our cousin, Captain de Lille, came on board at once with his sloop to take us on shore. Nothing can be imagined more gracious and courteous than the reception and hospitality these people showed us.

I went to pay my respects to the Governor and I sent in my papers to My Lords and Masters; then all received me most admirably and during our stay treated us with distinguished courtesy. The Fiscal Boers even went so far as to send a note on board offering his house, but as you have seen, I had already given my word to Mr. de Lille.

The Cape was very gay, then, on account of the number of foreign vessels in the roads; there was dancing every night; but our amusement was only half-hearted because my little girl, who had been ill right through the voyage, got worse and passed away by the will of Heaven on the 4th of April 1778, just the day we had to embark again.

I will now continue my narrative. At the Cape, people live much in the same way as in Europe; they dress the same; all the European vegetables are available, but they have neither taste nor fragrance; meat, with the exception of game, is very bad. The place is small and by no means pretty: the houses have no roofs⁽¹⁰⁾ (which is comical) as these would be blown away by the South East winds.

No, the Cape is not the spot in India which I would select as a residence; I assure you that the Cape is certainly not the paradise in India which people in Europe imagine it to be. Its sole advantage is the moderate climate which it enjoys all the year round.

I do not know, dear uncle, what more I could tell you about the Cape. The only thing that remains to be said is that in the one hundred best-stocked cellars in Europe there are not two which contain the real Cape wine. I have been expressly to the spot whence it comes; only a small property, at a distance of 3 lieues⁽¹¹⁾ from the Cape and named Constantia, which one of the former Governors has built, giving it the name of his daughter. There is none but that one place which gives this good wine; whatever method has been tried to transplant this vine has failed, even on adjoining land, where other vines grow. Around the Cape all the peasants cultivate vineyards; they make Stone-wine, Madeira and several other kinds, but these are not very good; therefore in all the good houses they drink nothing but European wine.

We left the Cape on the 6th of April 1778 and made sail for Batavia so as to finish the third part of the way which had still to be accomplished. But what weather! And cold! And what peril we were in at every moment! All the time we thought we were going to founder; our main-mast was already broken: if we had lost it altogether we should have perished for certain. The Good God preserved us. We only lost two sailors washed overboard by the waves, but we had some other deaths in addition.

(10) This must be taken as: no slanting roofs.

(11) The French "lieue" varied from 2½ to 3½ miles.

We safely dropped anchor in the roads of Batavia on the 8th of June 1778. Batavia is the best built city in the world. The wide streets and the quays are planted with canary-trees ⁽¹²⁾ which are all beautifully in line. Besides the town is very strong; the citadel is a master-piece. Nothing is more charming and pleasant than the surrounding country. The avenues, plantations and fields, by whatever gate one leaves the town are the finest to be seen anywhere. The Hague on its best side is nothing compared to Batavia—but Batavia is unhealthy in a way not to be imagined. Twice already I have been ill to the point of dying. One is rarely without fever here. My wife has escaped so far, but then the climate is not so inimicable to women. It is incredible how many people die. Several of those who arrived with us died within a month; the under-merchant Helsevier is one of them. To give you a better idea still, I may mention that of the 32 soldiers we had on board for the garrison, only four were alive six weeks after. Outside the town conditions are less unhealthy, therefore the well-to-do people, who all live in the country, are not so liable to die.

There are hardly any European soldiers here; the service is done by a body of negroes such as Papangers, Balinese, Buggis, Macassarese, Malays, Amboinese, Mandharese, Boutons, Sumbawese, Parnakans ⁽¹³⁾ and Javanese. These troops are a hundred times better than the European soldiers; they arrive as the Company sends them: they are given a bad coat and bad musket and—lo, they are soldiers!

The officers are no better; it is almost degrading to be one of them, and they are completely excluded from good society. The other day a halbardier of the general's escort was drunk and fell off his horse. He was summoned before the general who reprimanded him with the words: "You villain, if this happens again, I shall forthwith make you a lieutenant." My drunkard promised that such a thing would not occur again. I quite believe him; my halbardier ⁽¹⁴⁾ gets 100 écus ⁽¹⁵⁾ a month and the lieutenant only gets 10 more! My halbardier is more respected than the officers. Really the latter are nothing but crimps. How I thank God that I have not accepted the brevet of captain of these noble troops.

Luxury simply cries aloud here. The houses are furnished regardless of cost ⁽¹⁶⁾; the women must be an enormous expense ⁽¹⁷⁾ to their husbands; one woman with her fineries on wears more jewelry than twenty duchesses at Court. ⁽¹⁸⁾ And she will not wear her jewels twice in the same setting; the jeweller has to change them for each gala.

No one can be worse educated than the women here, they have such bad ways of thinking; from whatever point you consider them you find no good in them.

(12) A native of the Moluccas.

(13) Peranakans?

(14) "Mon Marot d'halbardier." I am at a loss what "marot" can possibly mean here. A marot is: a fool's bauble, a hobby.

(15) "écu"—an old French coin worth 3 livres (francs).

(16) "on ne peut plus."

(17) "Coûtent furieusement."

(18) "qui ont le tabouret."

They detest a European woman, who has consequently much to suffer, especially if the husband has to play "s'il vous plait" (19).

There are many peculiar ways in which one has to deal with the various races,—for instance the Chinese, who are swarming in Batavia. As to the ridiculous etiquette I have to observe, I am not yet sufficiently instructed in its particulars; perhaps I can tell you something more in my next.

Allow me now to revert to my private affairs; I have left these for the end, since they do not form the most pleasant part of my letter.

On my arrival here I found that General Riemsdijk had died; you know, dear uncle, that I had many letters of introduction to him and very few to the present general. And I do not even think that the latter has received the message from the Duke (20), considering that he is not on good terms with the late general's children, who for that reason may not have passed it on to him. As to all the other letters I had, they might as well have been delivered by the postman; only the postman would have got paid for them and I did not even get a "thank you." I must except the Councillor Fockens, to whom I had nothing but a single little letter; for from the very first he has put himself out to please me. Mr. Radermacher who ought to have been my man, my protector, goes on protesting that he is so; but I do not get on and when there are vacancies he says they do not suit me or that there is some relation of an "Honourable" (*) in the way. Still I do not ask for a lucrative engagement, but just a living. Look how well he is placed to get this for me—the general who is his father-in-law, does absolutely nothing without consulting him; in fact he is called in Malay the "General Kechil" or the little general.

As for returning home, never. I never think of it—any more than I think of becoming an emperor.

Let me enumerate the few good situations existing in which one makes an immense fortune in a few years. The two berths of Administrator at Onrust, an island containing the richest warehouses and where the homeward-bound vessels take in their cargo, afford every opportunity for smuggling and trafficking. Not a year passes in which the occupants of these posts do not make their 100 sacks, and every sack brings a profit of 1000 écus. I am not in the least exaggerating. Just think that these gentlemen pay 10 sacks a year (the recognised bribe) to the water-fiscal, and there are so many others who fare well by their friends.

Then there are governorships, directorates etc.; it is always some "Honourable" who graciously accepts such posts.

(19) A so-called French expression used in Holland, but probably not French at all. It means: to be meek, submissive, to kow-tow. A Frenchman would probably have said "faire chapeau bas."

(20) This must be the Duke of Brunswick-Wolfenbützel, who had practically ruled as regent during the latter part of the Stadtholder's minority. He had been the Prince's chief tutor and afterwards maintained a strong influence over him.

(*) "Edele Heer" The members of Council were thus styled.

Such are the positions in which a fortune is to be made. But there are other good places, in which however it takes somewhat too long before one accumulates a fortune; for instance the posts of Sabandhaar ⁽²¹⁾, of the two Administrators of the provision-warehouse, and of those of the sugar-warehouse. Only one has to be a relation of some "Honourable" or else—failure is certain ⁽²²⁾.

If my family persists in not sending me letters from the Prince then all the others are not worth the postage.

Unless I get starved to death beforehand I can frankly assure you that I shall still be unemployed for four years. There are twenty under-merchants, and even merchants, out of employ; besides many "Honourables" have daughters to marry and not only is the son-in-law at once placed in a good berth, but all his clan as well.

Do not believe I am so unwise as to grumble loudly here; on the contrary; I am everybody's "very humble servant." I give my sentiments when they are asked, but only as far as I know that their expression will please. In short I bend as I am asked to do, to such an extent that people are wondering how I have so suddenly learned to swallow the pill, and I can say without boasting that I am popular with everybody. If you have other correspondents here they will confirm this.

No. III.

Written in Dutch.

Batavia, 2nd September, 1779.

Well and high-born Madam and much honoured grandmother,

It has pleased the Almighty God to take my much cherished wife Louise Johanna Deutz, at the age of 26, after a fortnight's illness (by the putrid fever here so frequent) from this sorrowful valley into His Divine Glory. I have esteemed it my duty to acquaint you with this sorrowful loss, not doubting that you will take part in my legitimate affliction.

I hope and wish that the Divine Hand will long ward off from you similar blows.

His widowhood was not to last long, as appears from the following printed notice, of which there exists also a written copy, addressed again to his grandmother.

(21) The functions of a "sabandhaar" are recorded in a later letter.

(22) "Nul op het request." He gives this characteristic expression in Dutch.

No. IV.

Batavia, 29th July, 1780.

Written in Dutch.

Having the intention, in hopes of God's blessing, and with the absolute consent of parents and nearest of kin, to conclude a lawful marriage, the first proclamation of which will take place on Sunday the 30th of this month, we feel in duty bound to apprise you thereof, not doubting that you will take some part in our legitimate happiness.

Recommending us in your honoured friendship

R. B. H. v. P.

M. Smit, named Schippers, Widow Carpenter van Westerbeek.

No. V.

Written in French.

Batavia, 20th October, 1780.

Dear Sir and much honoured uncle,

I had every reason to think that my unlucky fate would change, when I had the advantage of informing you on the 29th July 1780, of my marriage to Maria Paulina Smit, named Schippers, the widow of Mr. Guillaume Carpenter van Westerbeek, chief-merchant and commander of Bantam, and daughter of Mr. Thomas Schippers, Common Councillor of the Indies and President of the Court of Justice at the Castle of Batavia.

I see myself obliged to spend all my belongings for the honour of the Company, from which I have not yet received a single penny. I have patrons in the High Regency, but we are in East-India ⁽²³⁾ where nothing is so rare as keeping one's word.

The new General Arnold Alting, to whom I have never been indifferent, promised my late father-in-law that he would give me a place at the first opportunity. So I must wait and see.

In the meantime, my dearest uncle, I beseech you to interfere on my behalf with those who have credit in this colony.

The letters of the Directors ⁽²⁴⁾ have much influence nowadays, even more than those of His Grace the Duke, of which I have learned by sad experience.

The present general (this *entre nous*) is not much of an Orangist. ⁽²⁵⁾

I am writing by the same opportunity to my relative Willem van Heemskerk and to Jan Agges Scholten for letters of recommendation to him. I do the same to Messrs. Pieter Cornelis Hasselaar, Gualterus Petrus Boudaan and Frederik Alewijn

(23) "Het is in Oost-Indie" (in Dutch in the French text.)

(24) "Bewindhebbers" (in Dutch in the French text.)

(25) "is niet seer Prinsgezind" (in Dutch in the French text.) There were then two factions in Holland: "Orangists" and "Patriots."

through the medium of my cousins J. Deutz and Deutz d'Assendelft, whom I ask to intercede on my behalf.

I begin to get somewhat accustomed to the climate and for the last four months I have had no mortal (sic) disease, as I used to have every three months.

Batavia is a regular cemetery of Europeans.

In the other stations of Java and of the so-called Great and Little East, ⁽²⁶⁾ people are well and healthy: here the natives are no more able than we to resist the climate. Of our slaves who come from Macassar, Timor, Ternate, the West coast of Sumatra etc., two out of three die before they get acclimatised.

I enclose a list of ships making sail for Europe this year, ⁽²⁷⁾ a few pamphlets by Mr. van Hogendorp, etc.

Then follows a gap of six years which may be attributed to the war between the United Provinces and Great Britain and the consequent seizure of ships by men-of-war or privateers.

The war was not officially declared till the 20th December 1780 but as early as the 31st December 1779 a convoy of Dutch ships was seized and taken into Spithead by British war-ships.

Many letters must have got lost even before the declaration of war, to wit that which Reynier Bernardus wrote to his grandmother (see No. IV) fully eighteen months after the lady had died, which occurrence his people had certainly notified to him. But some letters did get through even in the midst of the war for there is a short note to a cousin acknowledging the receipt of her letter of 16th March 1782 and stating that he had written to her since on five occasions. The fact that he thus went on writing home tends to prove that correspondence was not stopped altogether.

In the meantime he had been transferred to Malacca and there he continues the letters to his uncle.

No. VI.

Written in Dutch.

Malacca, 6th September, 1786.

At the death of my second wife, daughter of the Indian Councillor Thomas Schippers, who had also died, I had made up my mind to return to Europe, but the war with England preventing this and my health constantly suffering from the Batavia climate, His Honour proposed me the appointment of either Fiscal or Sa-bandhaar at Malacca.

I chose the latter, bought a two-masted vessel, loaded it full ⁽²⁸⁾ and was ready to start with her for Malacca, when I got seriously ill and had to postpone my voyage.

(26) "Groote en Kleine Oost" (in Dutch in the French text.)

(27) I shall give this list at the end of the paper.

(28) "vol en soet." Soet (or zoet in modern Dutch) means: sweet. The meaning may be: with every prospect of a good profit.

In the meantime the sea got so unsafe that I was afraid of falling into the hands of privateers. In two months' time I recovered and left for Malacca in a Company's ship. I had sold my little vessel, cargo and all, at a profit of 4000 Rixdollars, to Baron van Dankelman, ⁽²⁹⁾ who, on his voyage to Bengal, had the misfortune to run it on the rocks near Pegu, where it foundered with all hands.

The bearer can tell you in what state he has left me, both as regards my blessedness in means and my health. Malacca is as salubrious as the best place in Europe.

I am Sabandhaar here; that means Collector of Domain Dues; and Licence-Master, Councillor of Police, Presiding Member of the Board of Justice, first member of the College of Orphan-Masters, ⁽³⁰⁾ President of the College for Matrimonial and Minor Judicial Cases, first Regent of the Hospital etc., etc.

A Councillor of Police has an office outside the town and enjoys more privileges and honours than a member of the Indian Council at Batavia. In one word, I lead the life of a prince; I live in the finest house of the town, which is also the best and most modernly furnished; I have a nice country-place which I occupy when shipping is slack; I further have a splendid property called Tanjong Kling, on which four villages are situated; if I possessed the sixteenth part of its area in the Meyery, ⁽³¹⁾ I would be a rich man. To the house, or properly speaking: Das Herrenhaus, ⁽³²⁾ I have given the name of "Overkerk."

I cannot tell you the exact number of my slaves, but it is over sixty.

I have my coach and gig, three sets of horses and two saddle-horses; altogether I lead a very happy life and were I not so young, I would never think of repatriating.

Since 1781 we have only had two months of peace; on the war with England followed one with the natives. Malacca was even blockaded for 5 months. This has caused me great damage, for instance it cost me the lost of two vessels. Fortunately I was able to let two others, the cutter d'Onderneemer and the hooker de Handelaar for 1000 guilders a month each to the Company. My piece of land has been thoroughly ravaged by the enemy.

Things are getting better now, trade is going along and I can resume my sabandhaaring.

The bearer of this letter is Dr. Hoffman, who hails from the Hague; he arrived at Batavia as head-surgeon, but has not been

(29) The Stadtholder's wife, a Prussian Princess by birth, had brought with her to Holland, as court-lady, her former governess, Miss von Danckelmann, and was ruled by this political blue-stocking in the same way as her husband was ruled by Brunswick. The unlucky baron may have been one of her relatives.

(30) I translate literally. "Wees" means orphan; but the "Wees-en Boedelkamer" in Netherlands India corresponds to the Office of Official Assignee, coupled with that of winding up successions. This may be the sense in which "Weemeesteren" has to be taken.

(31) A district in the Netherlands.

(32) He fails to explain why the house ought to be called by this German name.

able to remain there on account of the state of his health. He has therefore obtained permission to return to Europe in a private English ship under the Danish flag.

Never, my dear uncle, have I seen a country with greater freedom in the practice of religion; it is known to every one that I am a Roman Catholic, but nobody has given me a sour look for that and it has never stood in my way. Here at Malacca there is a large community of Roman Catholic Portuguese who have their priest and who openly hold their divine service in their own church to which I do much good. And I attend church, therefore, uncle dear, you may be at rest on that account.

Let this letter serve as a kind of circular to my family and my good friends. Just at this period shipping is brisk and the Company closing its books. Consequently I am too busy now to write to everybody.

As regards the closing of the books, the Company's affairs are in a bad and miserable way; it gets terrible blows; its trade is at a standstill and it is badly in want of funds.

In Batavia paper-money is used, here at Malacca we have assisted the Company with money at a modest little interest of two per cent a month. From Bengal and the Coast the ships now and then come back in ballast to Batavia. In Ceylon I am afraid things will not go well much longer; all those princes are only watching for a good chance.

The correspondence between the Prince of Cadia⁽³³⁾ and the colonel of the Luxemburg legion has fortunately been discovered; the colonel and four superior officers have at once been sent to Europe in irons along with the documents.

No. VII.

Written in Dutch.

Malacca, 8th October, 1786.

After the death of my father-in-law I was summoned by the Governor-General who offered me (rather than wait for a situation⁽³⁴⁾ to be appointed either Fiscal or Sabandhaar at Malacca. I thanked His Honour for his favour, but I observed that it would take me some time to make a choice, because I had no information yet to show me which of those two charges was the more profitable and suitable to me. The General gave me eight days to consider my answer.

I chose the function of Collector and licence-Master, commonly called Sabandhaar here. As Collector I receive all the Company's domain-dues of which I render account indefinitely⁽³⁵⁾; (this much depends on the Governor.)

As Licence-Master I am the chief of the in-and-out-going custom-duties; I grant permits, letters of redemption, etc.; to this is attached the function of having all foreigners under my super-

(33) For Candia = Kandy.

(34) "at Batavia" is to be understood here.

(35) "Onbepaaldelijk" the meaning must be: at indefinite periods.

vision; I have to introduce them and provide them with all they want ⁽³⁶⁾; in short I am their consul, their attorney.

This as regards the profitable side; now for the honorary duties:

(He then recapitulates all his charges, see No. VI).

The Governor here is a much greater being than the Governor General of Batavia. He is styled "Edele Heer." And the Councillors of Police are in much higher consideration than a Member of the Indian Council at Batavia; they roll about in gilt coaches, wear velvet coats, etc.; things which at Batavia are only permitted to Members of Council.

I have a large office-staff; the most arduous part of my task is to receive money and to sign my name.

My employment is highly agreeable, profitable and independant because my revenues are not made to the detriment of the Company. Having seen a bit of the world and speaking all the languages in use here I am esteemed by, and popular with, all nationalities.

It was in May 1781 that the Council at Batavia nominated me to this office. It was in my own richly laden barque that I had intended to make the voyage to Malacca, together with my wife who had been born here (whilst Schippers was Governor of Malacca); but we both fell seriously ill and my wife died. Being left her sole heir and without children I had resolved to go home; but see: then came the news of the war with England and I chose to betake myself to my destination rather than to die with money at Batavia. So I sold my barque to Dankelman, formerly Fiscal in Bengal, who went down with her, and I left for Malacca in the month of October. ⁽³⁷⁾.

We got wind of the approach of the English fleet on its way to China, but fortunately evaded it by taking refuge behind the Carimon ⁽³⁸⁾ Islands. For three days we did not dare to move from there and I ran the risk of arriving destitute in Europe; for the English would certainly have sent us thither and I had most of my belongings on board.

But we had the good luck to arrive safely at Malacca and since then I have not had a single day's illness. People here live to a great age; they are in robust health and have the look of people at home. I think I am now quite as stout as Colonel Marnette and I increase so much in weight that I believe I shall be as heavy as my late father.

In the beginning of my stay here I gained much by trade and shipping, but on top of the war with the English came a war with the natives from which I had to suffer. I lost a vessel which was ransacked, but I was able let my two other ships to the Com-

(36) This seems rather a large order. I think he only refers to the papers which the immigrants had to be "provided with."

(37) Considering the time needed for buying and loading the barque and his two months' illness, the news of the declaration of war, which arrived after these events, cannot have reached Batavia before the month of August. It must therefore have taken eight months' time (December 1780—August 1781).

(38) "Cardamogose."

pany for 1000 Rixdollars a month each ⁽³⁹⁾, and this lasted for two years and a half, which afforded an alleviation.

The trouble with the natives got so far that we (the Council of Malacca) resolved to send an expedition of ships and troops to Rhio in order to seize and destroy that place which belonged to the aggressor Radja Hadji ⁽⁴⁰⁾. Our fleet only consisting of two ships and four lesser craft, and being chiefly manned by Javanese and Chinese (a faint-hearted people) was not a match for Radja Hadji's powerful army. The Government of Batavia sent some reinforcements of ships and troops and ordered that two delegates of our Council should have the command of that expedition. It was decided that these delegates were to be the Vice-Governor ⁽⁴¹⁾ Lemker and the Sabandhaar van Papendrecht.

We left with our little squadron and joined the fleet which was blokading Rhio. We took over the command and ordered everything for a landing.

It was arranged that five of the smallest vessels were to strike through the hostile fleet and then run up the river, whilst the troops were to land at another side.

Mr. Lemker and I separated, I led the van with the goerab ⁽⁴²⁾ "De Snelheid" and Mr. Lemker followed with a small vessel "Malax Welvaart." We had got past two batteries and defeated the enemy's fleet when the tide began to fall and all our five vessels ran aground just under the fire of the three heaviest batteries.

Shortly after this the "Malax Welvaart" was blown up with all hands through an unknown cause; the vessel burned fiercely ⁽⁴³⁾ and continued discharging her guns. At last she got adrift and threatened to set all of us on fire. I ordered all kinds of things to be thrown overboard and the powder to be kept in safety, trying in this way to get the other ships afloat again and thus to avoid the burning ship.

Finally the hindmost vessel succeeded in this and the others were successively made fast to her and we fortunately got free of the blazing ship. I was so near to her that my fore-top-sail caught fire twice from the sparks. Everything was ready on board to set fire to our own ship and to take to the boats, but through God's blessing I got free of the burning ship.

During these events the troops had landed but they were beaten off with great loss.

The wreck remained burning for three days in the channel through which we had to pass. In the meantime the springtide had subsided and the blowing up of the "Malax Welvaart" had deprived us of the flower of our crews and of our strongest vessel.

(39) I repeat this because in No. VI he mentions the price of 1000 guilders. A rixdollar (rijksdaalder) is worth two and a half guilders.

(40) He calls him Radja Hadja throughout.

(41) "Secunde."

(42) *Ghurab*, the Arab name for a galley, a class of native armed vessel called *Grab* by the English in the 18th Century. (I copy this note from Maxwell's article in *Journal* No. 22, p. 190).

(43) "Fiamrent" certainly not a Dutch word. It sounds like a corruption of the French word *fèremment*.

The Council of war took the unanimous resolution to raise the siege, we being in want of everything and far too inferior in strength.

My goerab De Snelheid was riddled and had had her pumps working without interruption during the fight. I had 62 rounds of different calibre left after the retreat, having been already engaged with the hostile fleet two days previously.

I went back to the big flagship and took the fleet to Malacca. My goerab De Snelheid was found to be beyond repair and had to be condemned.

By this failure our Governor incurred the displeasure of the High Government at Batavia. He would have liked to lay the blame on me, but through my report (you may be able to see it at the East-India House ⁽⁴⁴⁾) and some more proofs I succeeded in coming out of this affair with honour.

The Governor Pieter Gerardus de Bruijn (these are the first letters of his name ⁽⁴⁵⁾) is a Ceylonese who only knows secretarial work, by which he has made his fortune at Batavia; he knows how to draw up resolutions with "*It is approved and resolved,*" but he has not the least idea of cabinet affairs. By his bad correspondence, mistaken reports, etc., he led into error and exposed our fleet. There was no love lost between us; really I had no reason to be a friend of his. Besides I had shown my unwillingness to marry his eldest daughter, a possibility he had flattered himself with. Fortunately he could not do me any harm; I have amply as much influence at Batavia as he has.

Shortly after this Radja Hadji came to beleaguer Malacca in his turn, assisted by all the Malay princes of the Straits, chiefly and openly by his brother-in-law Radja Brima king of Selangor ⁽⁴⁶⁾.

Then we were in great embarrassment. Pieter de Bruijn inexperienced and timorous, shut himself up in the fort; the new Vice-Governor, a valorous and capable gentleman, took the command in the outlying works on one side and I took charge of the other side. The enemy hemmed us in so closely, except on the sea-side, that it was a great boon that Admiral Van Braam came with the Government squadron to relieve us, in which he would not have succeeded but for the death of Radja Hadji, in whom all the natives saw a kramat idoepe (i.e. a living saint). No sooner had he fallen than they broke and fled and we were free of our enemies.

Radja Hadji had ever so many resources, even more than the notorious Haider Naik on the Coast; he could afford to lose a thousand men as easily as we could bear the loss of ten. And he did not need to pay his men nor to provide for their subsistence; in that way one can wage war for a long time.

Now we are at peace with everybody; may God grant that this continues, for I gained no advantage by the war ⁽⁴⁷⁾ ⁽⁴⁸⁾.

(44) "*Het Oost-Indische Huijs*," the Compagnie's office at Amsterdam,

(45) This is evidently meant as a sneer.

(46) Salaghor.

(47) "*Tk hebbe er geen Zijde bij gesponnen*," lit: I have spun no silk by it.

(48) These events took place in 1784. That he only records them in 1786 shows that correspondence must have slackened as the war went on.

A ship surgeon, called Hofmann can tell you in what state he found and left me; he sailed for Denmark last September in the private Danish vessel "*De Resolutie*" Capt. Swiem ⁽⁴⁹⁾.

P.S. Please give part of this letter to my family to read, but use some discretion in all that concerns the Indian Government.

The next and last letter contains a literal copy of No. VII. It only gives the following new passages.

No. VIII.

Written in Dutch.

Malacca, 8th October, 1786.

After the war one wants a rest; to gain this aim I have taken to me a pretty young widow without children, but with a sweet little penny. (She is the third). Thanks to God I lead a most happy life and I regret the time I remained unmarried.

I have no children and do not wish to have any.

There is less objection to girls, but nothing is so unfortunate to European fathers as to have sons. No matter what good instruction you may give them by tutors they get such a bad way of thinking. No, if Betty (my wife) makes me a present of one, I shall send him to Europe in his third year; that is fixed.

In one word, I am very well here and I have no desire to leave.

I have given my attorneys at Batavia order to subjoin to this letter some articles that may give you pleasure.

Well and happy as he was, his days were then running to their end. He was not destined to live to the great age of those he described in his praise of the Malacca climate, a praise so widely different from the voices heard in the present day, decrying as a "pestilential hole" another port in the Straits. He was taken away at the age of thirty-four.

His death must have taken place in the latter part of 1787, since the news reached Holland, via Batavia, in the beginning of May 1788, as is shown by the final document which I now translate.

No. IX.

Written in Dutch.

Amsterdam, 4th May, 1788.

Well and nobly born Sir and cousin,

Yesterday I received a message from my brother Jacob Van Heemskerck at Batavia, informing me that he has received a letter from Mrs. Elisabeth Diderich, housewife of Mr. Reynier Bernard Hoyneck van Papendrecht, in which she communicates the decease of her husband aforesaid, during his life Under-Merchant and

(49) I repeat this because in a former letter this vessel is mentioned as English.

besides Collector and Licence-Master at Malacca; with the kind request to acquaint the family with this sad occurrence.

(sd.) Van Heemskerck.

To Mr. C. P. Hoyneck van Papendrecht,
Advocate at the Court of Holland,
At the Hague.

I wonder whether his grave is still to be found at Malacca. If any of the members of the Society can ascertain this, and will then have the kindness to communicate to me what is left of the epitaph all such particulars will be received most thankfully.

P. C. Hoyneck van Papendrecht.

Villa de Tanglin,

Avenue Trespoey.

Pau (Basses-Pyrénées) 15th December, 1923.

List of the Return-ships for Autumn 1780 and Spring 1781.

DIRECT FROM BATAVIA.

First sending.

For Amsterdam:

150 feet. De Cehemoth, commodore Cornelis Cornelisz.

— —. Concordia, Skipper Evert Wesseling.

For Zealand:

— —. Oud Haarlem, Skipper Arie Kikkert.

140 —. Beekvliet, Skipper Ketel Jacobs.

For Delft and Rotterdam:

140 —. Vreeburgh, Skipper Adriaan van Kaatersveld.

For Hoorn and Enkhuizen.

— —. First sailer de Vrouwe Anthonetta Coenradina, Skipper Cornelis Philippus Hoek.

Second Sending.

For Zealand:

via Ceylon:

150 feet. 't Loo, Skipper Jan van der Sloot.

— —. Amsterdam, Skipper Laurens de Sille.

via Coromandel:

150 feet. De Triton, Skipper Godlieb Mulder.

140 —. De Dankbaarheid, Skipper Hendrik Steedzel.

— —. Diana, Skipper Pierre Fredrik Riebe.

— —. De Bovenkerker polder, Skipper Jerriaan Verburg.

— —. Popkenburg, Skipper Joachim Bank.

via China:

150 feet. Houcoop, Skipper Axel Land.

— —. De Paarl, Skipper Dirk Cornelis Plokker.

— —. Middelburg, Skipper Justinus van Gennep.

140 —. Hoogcarspel, Skipper Gerrit Harremeijer.

The above list has been written by one of my Slaves. (20).

(50) These words are in Reynier's handwriting.

A list of Ants of Singapore and some neighbouring places.

H. OVERBECK.

From November 1912 up to the end of June 1914 the writer collected ants in Singapore for Mr. H. Viehmeyer, the well-known specialist in Dresden. Attempts were made to solve some problems of the local ant-fauna, and to breed ants by keeping the different ♀♀ caught at the lamp in a kind of incubator made of plaster-of-Paris which sometimes proved successful. The whole work and further plans were stopped by the outbreak of the war. The results obtained so far have been dealt with at length by Mr. Viehmeyer in the "Archiv für Naturgeschichte," 81 Jahrgang, 1915, Abt. A, Heft 8, pp. 118-168, where is given a full description of all new species. The following abstract is made from Mr. Viehmeyer's paper.

The collector has to thank Mr. I. H. Burkill, Director, Botanical Gardens, Straits Settlements, for his kind assistance in determining plants and helping him with literature and for his active interest taken in the collector's work.

Collecting-grounds.

1. The garden of the collector's house, situated at the 7th mile, Bukit Timah Road, area about 15 acres, planted with fruit-trees, coconut-palms and rubber-trees. Main collecting-ground; when no other place is mentioned this garden is always to be understood.

2. Bukit Timah Hill, Singapore.
3. Jurong Road, Singapore.
4. Chua Chu Kang Road, Singapore.
5. Mandai Road, Singapore.
6. Ulu Beri, Singapore.
7. Ayer Terjun, Singapore.
8. Pulau Bulan (Riouw-Archipelago) south of Singapore.
9. St. Barbe (Pulau Pějantan), a small island in the Southern China Sea, halfway between Singapore and Pontianak.
10. Gunong Angsi, 2700 ft., west of Seremban, Negri Sembilan, F. M. S.
11. Perhentian Tinggi, a rubber-plantation at the foot of the Gunong Angsi.
12. Cucub Id., S. W. Johore.

To the five last-mentioned places occasional trips only were made, and no systematic collecting could be done. Pulau Bulan and Perhentian Tinggi did not yield anything not found in Singapore, whilst on Cucub the collector found one and in St. Barbe three kinds of ants not found in Singapore. A few hours collecting on the slopes and in the neighbourhood of the bungalow on the top of the Gunong Angsi produced 45 different kinds of ants, 25 of which had not been found in Singapore. A closer survey should give very interesting results.

Methods of collecting.

The ants were collected into small glass tubes and, as far as possible, the different colonies were kept separate. Following Mr. Viehmeyer's instructions, different methods of collecting have been tried. The most successful one was that followed by Forel in the jungles of Columbia, *i.e.*, searching for colonies of ants in hollow places in plants and trees, in rotten tree-stumps and branches, in decaying wood, underneath loose bark, in branches hollow or honey-combed by beetle-larvae and white ants, etc., etc. Very good results were yielded by a hedge of small bamboo in the collector's compound, cut down by the gardener at regular intervals, where the internodes cut open and withered harboured by far the greatest number of colonies and kinds. The sieve could but rarely be used. Baiting for ants with honey met with some difficulty in regularly collecting the ants attracted by the bait. The sweeping of shrubs and trees with a butterfly-net gave sometimes good results, but was rather painful for the collector owing to the startling of mosquitoes and wasps (*penyengat*). The captures at the lamp during the evening gave good results throughout the year and yielded many kinds, the colonies of which could not be found. Quaint, but sometimes very productive, places of collecting were the cups of the Nepenthes, or Pitcher-plants, where ants nearly always form the greater part of the remains of insects contained. White-ant hills, which harbour many kinds of ants, were rare.

Altogether more than 300 tubes were sent home which yielded more than 190 different kinds of ants of which 1 genus, 1 subgenus, 16 species, 13 subspecies and 15 varieties were new. The type-specimens were in Mr. Viehmeyer's collection.

List of Species.*

Subfam. DORYLINAE Leach.

Dorylus (Dichthadia) levigatus F. Sm. var. **breviceps** Em. ♂

In a heap of rubbish.

Aenictus leviceps F. Sm. var. **smythiesii** For. ♂

Gunong Angsi, near the bungalow.

* Forms described as new by Viehmeyer in the paper quoted above are distinguished by being printed in italics.

Aenictus shuckardi For. ♂

At the lamp.

Subfam. PONERINAE Lep.

Phyracaces singaporensis Viehm.

Colony in the hollow branch of a mangosteen-tree.

Platythyrea coxalis Em. ♀ ♀

In a dead branch of a living tree, in holes and passages apparently made by white-ants or beetle-larvae. Single specimens caught now and then.

Platythyrea pusilla Em. var. **egena** Viehm.

In the garden.

Platythyrea sagei For. ♀

In a half-decayed trunk of a tree lying on the ground.

Stictoponera binghami For.

Colonies in decaying wood; another in the stump of a shrub, just above the surface of the soil; another in the decaying trunk of a tree lying on the ground, half in the wood, half in the ground; another under an old tin in the garden.

Stictoponera menadensis Mayr. ♀

Top of Gunong Angsi, in the jungle.

Odontoponera transversa F. Sm. ♀

Baited with honey in the garden, single specimens from Bukit Timah Hill.

Diacamma tritschleri For. ♀

Single specimens from Water-reservoir, Thompson Road; from Bukit Timah Hill, and one specimen in a Nepenthes-cup.

Diacamma rugosum Le Guill. subsp. **vagans** F. Sm. var. **birmana** Em. ♀

Top of Gunong Angsi.

Pachycondyla (Bothroponera) insularis Em. ♀

Single specimens found when digging up a white-ant hill between the roots of a tree; colony not found.

Pachycondyla (Bothroponera) tridentata F. Sm. ♀

Two specimens in a Nepenthes-cup.

Pachycondyla (Ectomomyrmex) leeuwenhoecki For. ♀

In a rotten, half-decayed branch lying on the ground, Bukit Timah Hill.

Pachycondyla (Ectomomyrmex) overbecki Viehm.

Colony between the roots of a tree in loose earth.

Euponera (Trachymesopus) sharpi For. ♀ ♀

As neighbour of, or living together with white-ants; also single specimens.

Euponera (Trachymesopus) crassicornis Em. ♀

Euponera (Trachymesopus) darwini For. var. **indica** For. ♀

Both species, of which only the ♀ ♀ are known, came to the lamp throughout the year, the former rarely, the latter more frequently. No ♂ caught which could be determined as such with absolute certainty. Attempts at breeding in the incubator failed, and so did a two years' search for a colony.

Pseudoponera amblyops Em. ♀

Single specimens in the garden.

Ponera confinis Rog. var. n. **singaporensis** Viehm.

In the wet pulp of a large fungus on a tree attacked by white ants, and in the rotten wood of a decaying branch.

Ponera confinis Rog. subsp. n. **epinotalis** Viehm.

Under a flower-pot in the garden.

Leptogenys (Lobopelta) diminuta F. Sm. subsp. **hodgsoni** For. ♂

From the slopes of the Gunong Angsi.

Leptogenys (Lobopelta) peuqueti E. André. ♂

In a rotten tree lying on the ground; also single specimens in the garden.

Anochetus punctiventris Mayr. ♂

Single specimens in the garden.

Anochetus agilis Em.

Single specimens in the garden.

Odontomachus rixosus F. Sm. ♂

In the garden between the roots of a tree; found when digging up a white-ant hill; baited at night with honey; single specimens from Bukit Timah Hill.

Odontomachus rixosus F. Sm. var. **obscurior** For. ♀ ♂

From the top of Gunong Angsi.

Odontomachus haematoda Linn. ♂

In the garden and from Pulau Bulan.

Subfam. MYRMICINAE Lep.**Sima rufonigra** Jerd. ♂ ♀

Jurong Road, garden, and in a Nepenthes-cup from Ayer Terjun.

Sima pilosa F. Sm. ♂ ♀

Colonies in dead twigs of Mangosteen-trees and in withered bamboos.

Sima (Tetraponera) allaborans Walk. ♂ ♀ ♂

Colonies in dead twigs of Mangosteen-trees.

Sima (Tetraponera) allaborans Walk. var. **sumatrensis** Em. ♂ ♀

Colony in the dead branch of a shrub; also single specimens.

Sima (Tetraponera) allaborans Walk. subsp. **crassiuscula**
Em. ♀

Two specimens in Nepenthes-cups.

Sima (Tetraponera) fulva Viehm.

Colony in the hollow twig of a mangosteen-tree. Possibly only a subspecies of *allaborans*.

Sima (Tetraponera) attenuata F. Sm. ♀

Single specimens in the garden.

Sima (Tetraponera) difficilis Em. subsp. **longiceps** For.

Colony in the hollow branch of a Chiku-tree.

Sima (Tetraponera) siggi For. (var.?)

In the hollowed-out pith-channel of a bough of a mangosteen-tree. A single wingless ♀ in a similar spot.

Slightly varies from Forel's description; if different, Mr. Viehmeyer suggests the name var. *setifera*.

Pheidole nodgii For. ♂ 24 ♀

One colony under a flower-pot; another underneath a felled tree on the ground, colony on the tree not in the ground, but covered up by the ants with earth.

Pheidole inscrobiculatus Viehm.

From the slopes of the Gunong Angsi.

Pheidole rinae Em. ♂ 24

Single specimens in the garden; also found on Jambu-fruits lying on the ground.

Pheidole plagiaria F. Sm. ♂ 24

Gunong Angsi.

Pheidole javana Mayr. ♂ 24 ♀ ♂

Colonies in rotten wood; underneath a decaying tree lying on the ground, partly in the tree, partly in the ground; in a dead stump of a tree filled up with humus, and similar places.

Pheidole exasperata Mayr. var. **polita** Viehm. ♂ 24

Colony in a rotten branch lying on the ground, Bukit Timah Hill. In two Nepenthes-cups the prothoraces of a new form (♂) related to *exasperata* were found, marked by a singularly narrow, long head.

Pheidole (Ischnomyrmex) longipes F. Sm. var. **conicicollis**
Em. ♂ 24 ♀

In a rotten, half-decayed branch of a tree, lying on the ground, Bukit Timah Hill.

Pheidole (Ischnomyrmex) longipes F. Sm. var. **continentis**
For. ♂ 24

In a rotten branch of a tree, lying on the ground, Bukit Timah Hill. ♂ and 24 very aggressive.

Rhopalomastix rothneyi For. ♂ ♀ ♂

In dead ends of twigs of Mangosteen-trees, and in the bark of the Durian-tree.

Myrmicaria arachnoides F. Sm. ♂ ♀

At the lamp; a single wingless ♀ in a small pasteboard cell underneath a leaf.

Myrmicaria dromedarius F. Sm. ♂ ♀

Gunong Angsi; a number of ♀ ♀, having already shed their wings, on a path in the jungle, digging holes into the ground.

Cardiocondyla wroughtoni For. subsp. **quadraticeps** For. ♂

Caught with the net; colonies in withered bamboo, especially between the fibres of the tubes; in a dry branch lying on the ground.

Cardiocondyla nuda Mayr. ♂

Single specimens from St. Barbe Id. and in the garden.

Cremastogaster rogenhoferi Mayr. ♂

Caught with the net; in Nepenthes-cups; on a tree, visiting *Coccidae*.

Cremastogaster artifex Mayr. ♂ ♂

From Jurong Road, and in Nepenthes-cups. Fairly large pasteboard nests round branches of trees and shrubs to serve as colonies, and smaller ones on leaves to shelter *Coccidae*.

Cremastogaster modiglianii Em. var. **sarawakana** For. ♂

Single specimens from St. Barbe Id.

Cremastogaster overbecki Viehm.

Colony in a dead branch of a tree honeycombed by white-ants and beetle-larvae.

Cremastogaster longipilosa For. ♂ ♀

Single specimens in the garden; caught with the net; baited with honey; in Nepenthes-cups from Ayer Terjun.

Cremastogaster spengeli For. subsp. **taipingensis** For. var. **picata** Viehm.

From the top of Gunong Angsi.

Cremastogaster millardi For. ♂

Underneath the bark of dead branches; in dead branches in passages made by white-ants and beetle-larvae; twice a first generation in a hollow branch; ♀ ♀ frequently at the lamp. Attempts of breeding three times successful, first generation up to ten ♂ ♂, of the same size as the first generations found in hollow branches. Single specimens frequent, also caught with the net and found in Nepenthes-cups.

Cremastogaster ferrarii Em. ♂

Colonies in withered bamboo; single specimens from Chua Chu Kang Road and Cucub Id., also in Nepenthes-cups.

Cremastogaster subnuda Mayr. subsp. **politula** For. var. **ruginota** For. ♂

In the stump of a branch on a living tree; single specimens; also caught with the net.

Cremastogaster (Physocrema) deformis F. Sm. ♂

Single specimens in the garden, from Chua Chu Kang Road, Ayer Terjun, Bukit Timah Hill and from the slopes of Gunong Angsi.

Cremastogaster (Physocrema) inflatus F. Sm. ♂

Nest (made from earth or pasteboard) on a branch high up on a tree at Chua Chu Kang Road. Seems to breed *Coccidae* in the fissures of the bark and underneath loose bark.

Cremastogaster (Decacrema) decamera For. ♀

At the lamp.

Cremastogaster (Decacrema) borneensis E. André, subsp. *hosei* For. var. *tubuli* Viehm.

In the hollow shafts at the end of the branches of a large tree-like *Macaranga* at Mandai-Road. Very aggressive.

Cremastogaster (Decacrema) borneensis E. André var.? or subsp.?

Mr. Viehmeyer is not quite sure about this form; should it be a new one, he suggests the name of **macarangae**. In the hollow internodes of the shafts of *Macaranga hypoleuca* Muell. Arg. (I. H. Burkill det.) from Bukit Timah Hill and from the slopes of Gunong Angsi. (See H. N. Ridley, Symbiosis of Ants and Plants. *Annals of Botany* XXIV, 1910, pp. 457-483, T. xxxv and xxxvi).

Mr. Burkill found in the hollow shafts of a *Macaranga* inhabited by ants some *Coccidae*, the size of which showed that probably they had been brought in by the ants when quite young.

In the same kind of *Macaranga* from Bukit Timah and Gunong Angsi the same kind of ant has been found, whilst another kind of *Macaranga* was inhabited by another kind of ant.

Dilobocondyla cataulacoidea Stitz var. *fulva* Viehm.

Colony in the hollowed-out pith-channel of a twig of a Mangosteen-tree; single specimens in Nepenthe-cups.

Prystomyrmex pungens Mayr. ♂

Caught with the net in the garden.

Calyptomyrmex beccarii Em. var. *glabratus* Viehm.

Three single specimens in the garden.

Meranoplus bicolor Guer. ♂ ♂ (♀)

Colony in the ground, narrow passages in loamy soil which go deep below the surface. Single specimens on the extra-floral nectaries of the spider-orchid, and on Jambu-fruits lying on the ground. Moves very slowly.

Meranoplus mucronatus F. Sm. ♂

From Gunong Angsi, colony in a hollow tree.

Vollenhovia brevicornis Em. subsp. ***minuta*** Viehm.

Three single specimens from Gunong Angsi.

Vollenhovia overbecki Viehm.

Colony in a rotten trunk of a tree, Jurong Road; also in the garden.

Vollenhovia rufiventris For. ♂

Colony in the soft wood of a half-decayed tree lying on the ground.

Monomorium butteli For. subsp. ***demochrum*** Viehm.

A number of ♂ ♂ under a flower-pot on a table under the portico.

Monomorium minutum Mayr. subsp. ***liliuokalanii*** For. var. ***javana*** For. ♂

In the garden, and from Gunong Angsi; colony in a dead branch and in the stump of a branch.

Monomorium floricola Jerd. ♂ ♀ ♂

In the garden and from Gunong Angsi; in passages made by white-ants and underneath the bark of trees; on the extra-floral nectaries of the spider-orchid; colonies under loose bark, in hollow twigs of the Mangosteen-tree and in withered bamboo.

Monomorium latinoda Mayr. ♂

Single specimens in the garden.

Monomorium destructor Jerd. subsp. ***mayri*** For. ♂

Single specimens from St. Barbe Id.

Monomorium pharaonis L. ♂ ♀

In withered bamboo; mostly single specimens in house and garden. One colony in the office between old letters; also from on board of a mail-steamer.

Monomorium (Martia) atomus For. var. ***procax*** For. ♂ ♀

From Bukit Timah Hill and in the garden, colonies in dead, hollowed-out branches; also single specimens and caught with the net.

Monomorium (Corynomyrme) n. subg. ***hospitum*** Viehm.

2 ♀ ♀ and 2 ♂ ♂ together with a number of ♂ ♂ of *Monomorium floricola* in narrow passages in the stump of a branch.

Solenopsis overbecki Viehm.

Colony in narrow passages in a piece of branch lying on the ground. Polygynous colony with 4 ♀ ♀ which had lost their wings.

Lophomyrmex bedoti Em. ♂

In the rotten trunk of a tree lying on the ground.

Pheidologeton diversus Jerd. ♀ ♂

In the garden; colony in wood; a procession of ♂ ♂ in the Botanical Garden; the ♂ at the lamp.

Pheidologeton affinis Jerd. ♂

In the garden, single specimen found in the act of being carried away by *Plagiolepis longipes* Jerd.

Oligomyrmex overbecki Viehm.

Colony in an old trunk of a tree lying on the ground.

Tetramorium guineense Fab. ♀ ♀ ♂

On trees; in old passages of white-ants; on Jambu-fruits lying on the ground; ♀ ♀ frequently at the lamp. Colonies in wood and bamboo; one solitary ♀, having lost her wings, in a withered bamboo; also from St. Barbe Id.

Tetramorium scabrum Mayr. ♀

Single specimens from the garden.

Tetramorium obtusidens Viehm.

Two ♀ ♀ together with *Cataulacus praetextus* and *Technomyrmex albipes* in a rotten branch, Jurong Road.

Tetramorium pulchellum Em. ♀

One specimen caught with the net in the garden.

Rhophthromyrmex rothneyi For. var. *intermedia* For. ♀

Rhophthromyrmex rothneyi For. subsp. *sumatrensis* For. ♀

Both from Gunong Angsi.

Xiphomyrmex smithi Mayr. var. *kanarense* For. ♀

Single specimens in the garden; caught with the net; frequently on Jambu-fruits lying on the ground. Colony in the ground.

Triglyphothrix striatidens Em. ♀ ♀

Chiefly single specimens in the garden; once as visitors of coccidae on a flower. Colony under a flower-stand, in a hollow part of the bottom.

Triglyphotrix lanuginosa Mayr.

Single specimens in the garden and from Gunong Angsi.

Cataulacus horridus F. Sm. ♀

One specimen from Gunong Angsi.

Cataulacus praetextus F. Sm., var. *sumatrensis* For. ♀

Together with *Tetramorium obtusidens* and *Technomyrmex albipes* in a withered branch of a tree at Jurong Road; also in Nepenthes-cups.

Cataulacus granulatus Latr. subsp. *hispidus* F. Sm. ♀ ♀ ♂

Single specimens in the garden; caught with the net; at the water-reservoir, Thompson-Road. Colonies in withered bamboo.

Strumigenys godeffroyi Mayr. ♀ ♀

Colony in the fibrous tissue about the base of the leaves of a coconut-tree.

Proatta butteli For. ♀

In a white-ant hill in the garden.

Subfam. DOLICHODERINAE For.

Dolichoderus (Hypoclinea) affinis Em. ♂

Under the bark of a branch of a dead tree.

Dolichoderus (Hypoclinea) affinis Em. var. **nigricans** Em. ♂

Frequently polygynous colonies with many ♀♀ having lost their wings. In one colony an empty pupa of *Microdon*. Colonies in withered bamboo and under loose bark; single specimens from Gunong Angsi; ♀♀ frequently at the lamp.

Dolichoderus (Hypoclinea) tuberifer Em. ♂

From Gunong Angsi.

Dolichoderus (Hypoclinea) sulcaticeps Mayr. ♂

Pasteboard nests underneath leaves, partly for habitation, partly for keeping *Coccidae*.

Bothriomyrmex wroughtoni For. subsp. **dalyi** For. ♂

In the foot of a hollow tree, passages like those of white-ants.

Iridomyrmex anceps Rog. ♂ ♀ ♂

Colony twice in the ground; single specimens, and caught with the net; ♀♀ at the lamp, once in great numbers at night on a steamer in the Straits of Malacca, at a fair distance from the shore. Also from Gunong Angsi and Pulau Bulang.

Iridomyrmex levigastus Em. ♂ ♀ ♂

Colonies in bamboo and hollow branches, in fissures of the bark or under loose bark, covered up with earth; in the tubers of a *Dischidia* in the Botanical Gardens and on a tree at Ulu Beri under moss and orchids. Single specimens from Bukit Timah Hill, Chua Chu Kang Road, Ayer Terjun, Pulau Bulang and in *Nepenthes*-cups. ♀♀ and ♂♂ at the lamp; ♂♂ very aggressive.

Tapinoma andamanense For. var. **capsincola** For. ♂ ♀

Colonies in the dry branch of a Jambu-tree, in withered bamboo, and in the hollow twig of a Mangosteen-tree. One polygynous colony with 4 ♀♀, which had lost their wings.

Tapinoma melanocephalum Fabr. ♂ ♀

Colony under loose bark, closed up with earth, and in a branch lying on the ground.

Tapinoma indicum For. ♂ ♀ ♂

Colony in decaying wood in the ground, and in the stump of a tree, not far above the surface of the ground, between the stem and loose bark, closed up with earth. Single specimens; also caught with the net; on Jambu-fruits lying on the ground.

Technomyrmex albipes F. Sm. ♂ ♀

Colonies in rotten wood, hollow branches and withered bamboo. Caught with the net; single specimens also from Bukit Timah Hill and Gunong Angsi.

Technomyrmex albipes F. Sm. var. ***cordiformis*** Viehm.

Colony in a hollow broken piece of a branch of a tree at Ayer Terjun.

Technomyrmex modiglianii Em. subsp. ***elator*** For. ♀

Single specimens from Gunong Angsi, one specimen in the garden.

Technomyrmex schimmeri Viehm.

In withered bamboo.

Semonius glaucus Viehm.

One single specimen in the garden. Of this genus previously only one species was known from the Kalahari.

Subfam. CAMPONOTIDAE For.

Plagiolepis longipes Jerd. ♀ ♀ ♂

Very frequent in house and garden; one colony in a hollow tree; ♀ ♀ and ♂ ♂ at the lamp; also from St. Barbe.

Plagiolepis exigua For. ♀ ♀ ♂

Colonies in withered shoots of bamboo close to the ground, the hollow internodes filled up with loamy soil, wherein the passages of the colony; also between the longitudinal fibres of withered bamboo; in a dry branch lying on the ground and in a hollow twig of a Mangosteen-tree.

Plagiolepis bicolor For. ♀ ♀

Caught with the net; colonies under bark or in hollow twigs of a mangosteen-tree.

Plagiolepis rothneyi For. subsp. ***splendida*** Viehm.

Single specimens in the garden, also caught with the net and very frequent in Nepenthes-cups from Ayer Terjun.

Acropyga acutiventris Rog. var. ***rubescens*** For. ♀ ♀ ♂

Colony in a half-decayed branch lying on the ground, honey-combed with passages partly covered with earth (white-ants?); part of the colony in the ground underneath the branch. Seems to be shy of the light.

Oecophylla smaragdina Fabr. ♀ ♂

Several nests in the garden; in Nepenthes-cups; from St. Barbe Id.

Prenolepis jerdoni Em. ♀

Caught with the net in the garden; in Nepenthes-cups from Ayer Terjun.

Prenolepis (Nylanderia) longicornis Latr. ♀

From Gunong Angsi.

Prenolepis (Nylanderia) butteli For. subsp. ***malaccana*** Viehm.

One specimen only from Gunong Angsi. Perhaps a distinct species.

Prenolepis (Nylanderia) yerburyi For. ♂
From St. Barbe Id.

Prenolepis (Nylanderia) clandestina Mayr. ♂ ♀ ♂
Colony underneath the bark of a branch lying on the ground.

Prenolepis (Nylanderia) minutula For. subsp. **atomus** For. ♂
Colony in the fibrous texture on a coconut-palm under the base of an old frond.

Pseudolasius circularis Viehm.
♀ caught at the lamp.

Pseudolasius ludovici For. ♀
Caught at the lamp. Attempt of breeding failed when the larvae had turned into pupae.

Pseudolasius mayri Em. var. **elisae** For. ♀ ♂
Caught at the lamp, Sungei Burong Estate, Cucub Id.

Pseudolasius mayri Em. var. **duplicata** Viehm.
♀ caught at the lamp.

Pseudolasius martini For. ♂
Caught at the lamp. Possibly a var. or subspec. of the form described by Forel; in that case Mr. Viehmeyer suggests the name **eximius**.

Pseudolasius badius Viehm.
♀ caught at the lamp.

Genus OVERBECKIA Viehm.

Overbeckia subclavata Viehm.
Colonies in withered bamboo; one colony in the hollow branch of a Mangosteen-tree.

Camponotus (Myrmoturba) festinus F. Sm. var. **eximius**
Em. ♂
Caught at the lamp.

Camponotus (Myrmoturba) arrogans F. Sm. ♂ 2 ♀
In withered bamboo; in a Mangosteen-tree; single specimens. Also from Gunong Angsi. ♀ ♀ at the lamp.

Camponotus (Myrmoturba) subnudus Em. ♀ (minor).
At the lamp.

Camponotus (Myrmoturba) subnudus Em. var. **obfuscata** Viehm.
Colony in withered bamboo; one solitary ♀ in a rotten branch lying on the ground.

Camponotus (Myrmoturba) tinctus F. Sm.
♀ caught at the lamp; colony in a half-decayed branch lying on the ground.

Camponotus (Myrmoturba) tinctus F. Sm. var. **carinifer** Viehm.
Colony in the rotten trunk of a tree, Jurong Road.

Camponotus (Myrmoturba) maculatus Fabr. subsp. **fatuus**

For. var. **frater** Em. ♂ 24 ♀ ♂

In a hollow tree.

Camponotus (Myrmoturba) maculatus Fabr. subsp. **maxwellensis** For. ♀

In a hollow branch of a tree.

Camponotus (Myrmoturba) maculatus Fabr. subsp. **mitis** F. Sm. 24

Single specimens in the garden.

Camponotus (Myrmoturba) maculatus Fabr. subsp. **mitis** F. Sm. var. **fuscithorax** For. ♂ 24 ♀ ♂

Colonies in the end of a branch of a dead tree, in bamboo and under an old packing-case on the ground; in the garden and from the foot of Gunong Angsi. A ♀ caught at the lamp raised a first generation of ♂ ♂ in the incubator.

Camponotus (Dinomyrmex) gigas Latr. ♀ 24

From Bukit Timah Hill, Water-reservoir Thompson Road, and from Ayer Terjun, single specimens only. One 24 in a Nepenthes-cup.

Camponotus (Dinomyrmex) inezae For. var. **simalurana** For. ♂ 24

In the trunk of a tree honeycombed by white-ants.

Camponotus (Myrmothrix) nicobarensis Mayr. var. **exiguoguttatus** For. ♂

Single specimens from Gunong Angsi.

Camponotus (Myrmotarsus) nigricans Rog. subsp. **nitidiceps** Viehm.

♀ caught at the lamp.

Camponotus (Myrmomalis) hospes Em. subsp. **adultus** Viehm.

Single specimens from the jungle, Gunong Angsi.

Camponotus (Myrmamblys) moeschi For. var. **lygaea** Viehm.

One solitary specimen from Ayer Terjun, and one in a Nepenthes-cup.

Camponotus (Myrmamblys) bedoti Em.

Colonies in withered bamboo.

Camponotus (Myrmamblys) bedoti Em. subsp. **sericellus** Viehm.

Between bark and stem on a Chiku-tree; two single specimens together with *Dolichoderus affinis*, also under loose bark.

Camponotus (Myrmamblys) bellus For. 24 ♀

Colonies generally in withered bamboo; twice in the hollow branch of a tree. Outside of the colonies only caught once with the net.

Camponotus (Myrmamblys) bellus For. subsp. **adustus** Viehm.

One specimen, caught with the net.

***Camponotus (Myrmamblys) ephippiatus* Viehm.**

One specimen, caught with the net.

***Camponotus (Colobopsis) gretae* For. ♀**

From Gunong Angsi; caught at the lamp in Singapore.

***Camponotus (Colobopsis) vitreus* F. Sm. ♂ 24 ♀ ♂**

Colonies in withered bamboo, in decayed wood and in hollow twigs of Mangosteen-trees. ♀ ♀ frequently at the lamp. One ♀ caught at the lamp raised 6 ♂ ♂ in the incubator.

***Camponotus (Colobopsis) vitreus* F. Sm. var. *angustata* Mayr. ♂ 24 ♀ ♂**

Colonies in the garden in rotten wood (deserted passages of white-ants?) and in bamboo; at Ayer Terjun in the stem of a fern, hollowed out to about 5 feet above the surface of the ground, with small round entrance-holes at some distance apart. Also single specimens; ♀ ♀ caught at the lamp.

***Camponotus (Colobopsis) vitreus* F. Sm. var. *vittatula* For. ♀**

Caught at the lamp.

***Camponotus (Colobopsis) pilosus* F. Sm. ♂ 24 ♀**

From Bukit Timah Hill and in *Nepenthes*-cups. Single specimens in the garden and from St. Barbe Id.

***Camponotus (Colobopsis) pilosus* F. Sm. subsp. *gracilentus* Viehm.**

♀ caught at the lamp.

***Camponotus (Colobopsis) badius* F. Sm. ♂**

From Bukit Timah Hill, Mandai Road, Gunong Angsi and in *Nepenthes*-cups from Ayer Terjun. One colony in the wood of a living tree (passages perhaps made by white-ants?).

***Camponotus (Colobopsis) rothneyi* For. ♂ 24 ♀ ♂**

In a hollow branch, Bukit Timah Hill.

***Camponotus (Myrmosphincta) camelinus* F. Sm. ♂**

From the top of Gunong Angsi.

***Camponotus (Myrmosphincta) dolichoderoides* For. subsp. *overbecki* Viehm.**

Pasteboard nests under the leaves of a tree at Mandai Road.

***Polyrhachis (Campomyrma) fruhstorferi* Em. subsp. *varicolor* Viehm.**

Garden.

***Polyrhachis (Myrmatopa) schang* For. var. *leviuscula* Viehm.**

Three single specimens caught with the net in the garden. Colony of another very similar form on a palm-leaf in the garden.

***Polyrhachis (Myrmotherinx) thrinax* Rog. var. *nigripes* Viehm.**

Pasteboard nest in the twisted leaf of a shrub.

Polyrhachis (Myrmotherinax) thrinax Rog. subsp. *inconstans* Viehm.

Pasteboard nest in the fold of a palm-leaf; also single specimens in the garden.

Polyrhachis (Myrmotherinax) thrinax Rog. subsp. *saigonensis* For.

One ♀ caught at the lamp.

Polyrhachis (Myrmotherinax) frauenfeldi Mayr. ♀

One ♀ caught at the lamp.

Polyrhachis (Myrmotherinax) textor F. Sm. ♀

In a Nepenthes-cup from Ayer Terjun.

Polyrhachis (Myrma) mayri Rog. var. *obesior* Viehm.

Single specimens from Gunong Angsi and Singapore.

Polyrhachis (Myrma) proxima Rog. ♂ ♀

Caught with the net in the garden; single specimens in the garden and from Bukit Timah Hill.

Polyrhachis (Myrma) pruinosa Mayr. ♂

Single specimens from Jurong Road and Mandai Road; frequently in Nepenthes-cups from Ayer Terjun.

Polyrhachis (Myrma) striata Mayr. subsp. *assamensis* For. ♂

Three specimens from Gunong Angsi.

Polyrhachis (Myrma) striata Mayr. subsp. *tritschleri* For. ♂

One specimen from Gunong Angsi.

Polyrhachis (Myrma) villipes F. Sm. ♀

One specimen caught at the lamp.

Polyrhachis (Myrma) orsyllus F. Sm. ♂ ♀

Gunong Angsi.

Polyrhachis (Myrma) orsyllus F. Sm. subsp. *ritsemai* Mayr. ♂ ♀

Colony in withered bamboo.

Polyrhachis (Cyrtomyrma) levissima F. Sm. ♂ ♀

Single specimens from the garden and Gunong Angsi; colonies in withered bamboo (garden) and under loose bark closed up with earth (Gunong Angsi).

Polyrhachis* (s. str.) *bellicosa F. Sm. ♂

Single specimens from the garden and from Gunong Angsi.

Polyrhachis (Chariomyrma) arcuata F. Sm. ♂

Caught with the net in the garden.

Polyrhachis (Myrmhopla) armata Le Guill. ♂

Single specimens from Bukit Timah Hill and Gunong Angsi.

Polyrhachis (Myrmhopla) tibialis F. Sm. var. *parsis* Em. ♀

Caught with the net in the garden; in a hollow branch, of which only the bark remained, lying on the ground; in a Nepenthes-cup from Ayer Terjun.

Polyrhachis (Myrmhopla) hecuba For. ♂

Colony in withered bamboo.

Polyrhachis (Myrmhopla) hippomanes Em. subsp. *ceylonensis* Em. ♀

One specimen at the lamp.

Polyrhachis (Myrmhopla) hippomanes Em. subsp. *lucidula* Em. ♂

Colonies in withered bamboo.

Possibly new var. or subsp.; in that case Mr. Viehmeyer suggests the name *lucidissima*.

Polyrhachis (Myrmhopla) bicolor F. Sm. ♂ ♀

Single specimens from the garden and from Cucub Id.; one ♀ from Gunong Angsi.

Polyrhachis (Myrmhopla) sexspinosa Latr. var. *malaccana* Viehm.

One specimen from Gunong Angsi.

Echinopla rugosa E. André. ♂

Colony in withered bamboo.

Echinopla pallidipes F. Sm. ♂

From the top of Gunong Angsi.

Echinopla melanarctos F. Sm. ♂

From the top of Gunong Angsi.



Chinese Exorcists

By W. G. STIRLING.

Exorcising used to be carried on in Malacca weekly, though it appears less popular today in Singapore and Penang. It is practised mainly by China-born Hokkiens of the vegetarian sect.

At many of these uncanny seances I have stood close to the medium and seen all that took place. At Taiping in 1912, a vegetarian festival was held where people walked bare-footed across a large coal fire, in which sinners, I suppose, got their feet burnt while the just crossed unhurt. Many mediums were present but I was unable to watch the preparation of these men, as no one except members of the sect was allowed inside the temple. Some of them carried on cord or chain a sort of ball (Fig. I.) with sharp spikes about 8 inches long with which they scourged their back and limbs. As these ghastly-looking persons walked about in the crowd one could see that their self-inflicted wounds were not mere scratches. On the fire they danced and jumped about without apparent discomfort and looked as if they were in a state of delirium.

These festivals, which are organized on account of drought, sickness or general distress, are nearly always accompanied by a procession. This is headed by two men, each carrying a large Chinese lantern inscribed in large Chinese characters with the name of the temple whence the chief god is taken. Next comes a man bearing on a red pole a large square black flag, inscribed with the mystic sign of the "Pat Kwa" or eight-sided diagram. Behind this flag-bearer, four others carry a litter on which lies a large drum which a fifth man beats. On either side walk eight men clashing brass cymbals at regular intervals. A number of the local gentry, tradesmen and others follow chanting a prayer and carrying lighted joss-sticks to perfume the way of the God. At a short distance comes a palanquin upon which the God is seated, exposed to view, so that He may detect the evil spirits that are distressing the district. His palanquin is carried shoulder high by picked men who belong to the particular tribe or clan who favour the temple. Now and again, as if driven by unseen force their burden is impelled forward, rather like a piece of wood driven by waves. The bearers make a dash to the road side and halt. The palanquin sways violently from side to side, and as suddenly as it has halted, so it is suddenly impelled forward again. The bearers with perspiration streaming from their faces get little rest,

and now and again they emit a weird long drawn cry. The reason for this spasmodic progression is because the God is supposed to have perceived an evil spirit in the way and has made a dash to flog him mercilessly with his spirit whip (Fig II.) or to cut him in pieces with his magic sword. These punishments are administered by the God through his medium, the most interesting person in the procession.

Behind the palanquin come the priests and satellites of the temple and finally the followers of the God and members of the public. Sometimes more than one God is taken in procession according to the gravity of the distress.

When these processions take place the devout householder will erect an altar at his door on the route traversed by the God. On it are placed food, sweetmeats, tea and wine, a pair of lighted red candles, a censer filled with lighted incense, and as the God passes the householder with lighted joss sticks in his hands bows reverently. Sometimes the God stops before a door for a few moments to refresh himself. As the God moves off, the householder burns a goodly supply of mock paper money, and fires off a long string of crackers as a thank-offering. Having paraded the town, the God returns to his temple, and with due ceremony is restored to his shrine to the sound of much drum banging and crackers firing.

Each God of repute has at best one medium 神童 "Shan tung," literally a messenger from the Gods, a fairy, into whom he descends, to communicate orders and advice to the faithful. In the procession the medium stands on the poles supporting the palanquin, his place being just behind the throne on which the God is seated. From the look of his eyes and his deathly pallor, he appears to be in a state of delirium or trance. He is naked to the waist and his hair hangs dishevelled down his back. A long thin dagger is seated. From the look of his eyes and his deadly pallor he appears trickles (Fig. III). With a two-edged sword he cleaves the air, assaulting the evil spirits which he alone has the power to see (Fig. IV.). Suddenly the palanquin halts, and the medium leaps down and makes an onslaught on some invisible being. Having cut the spirit into a thousand pieces he runs back to the palanquin and resumes his place behind the God.

Other mediums have a thin dagger thrust through their tongue whence the blood drips on to sheets of paper, which are eagerly fought for by the crowd. What more potent charm against evil could there be, than this blood which contains the power of the Devil-dispelling God? So these paper charms are highly prized and are worn on the person or pasted over the door of the house.

At times the God may order that his medium shall be carried in procession seated on a special red chair, of which the back, the arms, the seat and the foot-rest are fitted with sharp spikes

Fig: i

The Ball of
Spikes

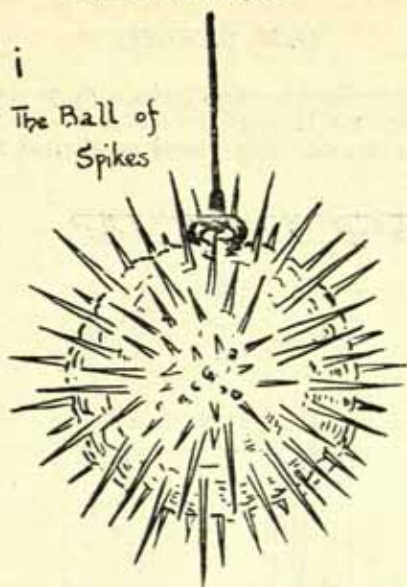


Fig: iii



one of
the 5 Daggers

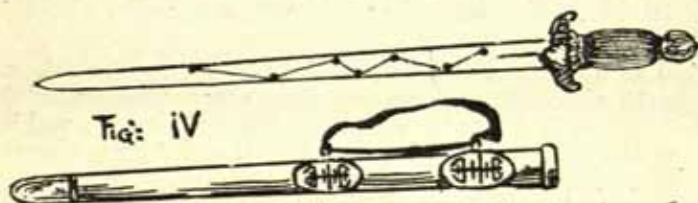
Fig: ii



The Spirit
Whip



Fig: iv



The Spirit Sword (with the 7 stars
of the Great Bear.)



(Fig. V). Before the procession, pieces of paper are thrust on the spikes to catch the blood which flow from the wounds. These paper amulets also are highly prized as charms against the evil spirits.

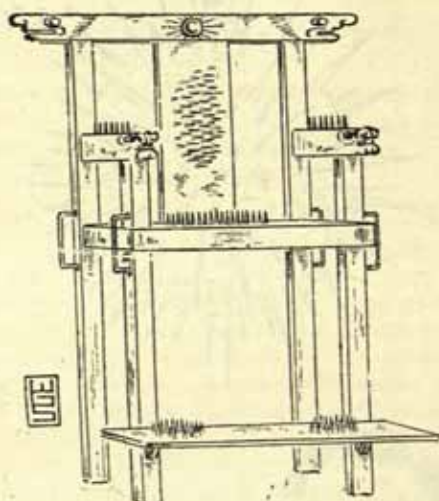


Fig. v.

THE SPIKED CHAIR.

The mediums are carried about for hours at a stretch, sometimes draped in a long red coat with a white fillet round the head. Livid and ghastly they hold the spirit sword or spirit whip with which they slay or belabour offending spirits. The spiked red chairs are fitted with long poles and carried shoulder high by a gang of sturdy men. At the back of the chair is fixed a black flag on which is to be seen the "Pat Kwa" and the character 斗 *tau*, "a peck," at the side, at the back a diagram representing the seven stars of the Great Bear, the character *tau* denoting this constellation. This black flag controls the spectre world and the constellation of the Great Bear rules the seasons and the course of the universe.

Weird blasts are emitted from long trumpets during the procession.

Close to the palanquin of the God are lesser mediums in a semi-hypnotic state. They dance and jump about, uttering weird cries and shrieks in a falsetto voice. On the God's return to his temple, the medium is released from his spell and returns almost at once to a normal condition.

The young men who become mediums are generally of a highly strung and impressionable nature. In ordinary life they are youths pale and physically weak. They cannot stand the strain and loss

of blood for many years and the saying "that those whom the Gods love die early" is applicable to them. The so-called birth of a medium generally occurs at one of these religious ceremonies either during the procession, or at the temple. The youth is suddenly possessed; the expression in his eyes appears unnatural; he begins to dance and jump about, making guttural noises the while. Gradually he works himself into a frenzy. The by-standers catch hold of him and prevent him falling down. A priest is called and utters spells and incantations over him. Presently the youth starts to groan, his guttural noises grow louder until his voice is raised to a high falsetto pitch, intermingled with unintelligible shrieks. As the priest continues to utter spells over him, the youth stares round; his limbs shake and he is supported and guided to the altar before the God. Suddenly he staggers to the altar, and rests himself upon it as if he was going off to sleep. Then he jumps up with a start and proceeds to dance. The temple attendants seize hold of him. His whole body seems to shake. He grasps the sides of the table and swaying from side to side stares blankly into the gloom beyond, where the God is enshrined. During this time the priest has been burning (yellow) paper after paper upon which incantations have been written, while a temple attendant beats a drum at first slowly but then faster and faster. The medium every now and again bangs his clenched fist on the table uttering groans and cries, like a person in great pain. This is the time to ask questions. An interpreter stands beside him. Questions are put through this interpreter. Incoherent shrieks are the answers. These answers are quickly written down in intelligible Chinese or translated by the interpreter. Finally the spirit announces his intention of taking his departure.

The drum is beaten. The interpreter takes a cup of water from the altar. Into it ashes from the yellow papers (bearing the incantations) burnt at the beginning of the proceedings, have been mixed.

Taking this water into his mouth, the interpreter spurts it full on the face of the medium, who jumps up and throws his arms above his head. For a second or two he stands there in an almost theatrical posture, and then sinks back into the arms of the attendants who have been waiting just behind him, to restrain him should he become violent. He revives almost directly, rubs his eyes and looks around him, and appears a normal being.

It is said that these men have no recollection of what has taken place. While the medium is possessed, his face is flushed, he perspires freely, and the veins on the temples stand out. The written answers are generally medicinal prescriptions; for most of the people who come to question these mediums are seeking medical advice for themselves or others.

These manifestations cannot occur except in close proximity to the God and if it is desired to consult the oracle where the patient cannot be moved from his bed, the God is carried to his

house on a litter. On arrival the God is placed on an altar in the hall and incense, wines, sweetmeats and tea are placed before him. The God is then invited to descend into his medium who has accompanied the litter, and the prescription is taken down through the assistance of the interpreter. The medium is stripped of all upper clothing, a short white apron divided into three parts is tied round his loins, and a plain or embroidered red cloth, covering his stomach, is held in position by means of a cord round his neck and his waist. In the days of the queue this was unbraided so that the hair hung down his back in wild disorder. Armed with the two-edged spirit sword, the medium dances and hops around the room, uttering cries and shrieks. He whirls the sword about his head, over the sick man, under the bed; touches the bed, door posts, windows and furniture; throws aside the sword, seizes the spirit whip with its carved dragon stock and lashes the air; again he seizes the ball of spikes (Fig. I.) and slashes his back till the blood flows; finally he runs a large needle through his tongue, and the blood is collected on sheets of paper which are pasted on the sick man's bed and over the windows, and doors of the house. If his ecstasy carries him further, the medium thrusts a devil-dispelling dagger through his cheek (Fig. III).

Presently the interpreter announces that he understands that the evil spirits are prepared under certain conditions to leave the sick man. It may not be necessary for the medium to go to the full extent of his performance as he may discover the offending spirit before he has exhausted his rites. The medium will perhaps dance his way to a spot in the house, or just outside the door to a tree, indicating by his gestures that the evil spirit has taken refuge there, and the tree must be uprooted and cut down. This being done, candles are lighted and offerings placed at the foot of the tree. Sometimes the tree is not felled but the axe applied 3 or 4 times till the medium indicates that this suffices.

Having run the evil spirit to earth, the God takes leave of his medium, who returns home. The God however is usually left in the sick man's house for a few days to keep watch and see that the evil spirit keeps his bargain. During these few days the divining blocks are used to consult the God regarding the treatment of the patient.

Should the patient recover, the God must be rewarded. Musicians are engaged and the God is carried back to his temple in triumph, the next male of k'ín following to worship and offer thanksgivings at the shrine. Some present must be given to the temple, and this probably consists of a pair of wooden scrolls on which Chinese characters in praise of the God have been carved. Needless to say there is much incense burning and cracker firing. At the annual festival of the God the sick man must offer suitable contributions.

Should the patient however not recover, the medium must try again by scourging and mutilating himself to find the evil spirit.

As the gong is beaten louder and faster, the shrieks of the medium grow more intense, his hands grip the altar table, and he cries to the God to capture and punish the evil spirit who has broken faith and is still molesting the sick man. After a while the interpreter reports that this has been accomplished, or that the sick man on account of the evil life he has led is being punished, and may have to appear at the Court of punishment, where the souls of those who have lived evilly are dealt with.

Often the sick man's garments are changed, the clean set of clothes being taken to the temple and laid out on the altar, when prayers are offered and incense burnt with plenty of mock paper money by the relations. If the case appears hopeless (and the temple attendants usually find out the chances of recovery beforehand, as it would not do for the God to lose face!), the interpretation of the medium's shrieks and cries are framed accordingly and no definite answer is given.

The daggers thrust by the mediums through their cheeks are one of a set of five. The hilt of these daggers bears a carved representation of one of the heads of the Five Generals of the North, South, East, West and the General of the Devil-destroying army of Heaven (Fig. III). A set of these five daggers is usually found on the altar, or stuck into the censer, in front of the God, at the place where these exorcists practise their rites. The world of evil spirits has no more powerful enemy than these five Generals, so that the head of one of them on the hilt of a dagger implanted in the body of the medium carries the power down the blade into the medium endowing him with greater power against the evil spirits.

In most instances the blade of this dagger is passed only through one cheek.

Chinese Loan-Words in Malay.

By A. W. HAMILTON.

Since the earliest Chinese settlers in the Peninsula came from the Hokkien province and alone of all Chinese immigrants have attached themselves to the soil and come in daily and friendly contact with Malays it is not surprising that almost all the Chinese words incorporated in the Malay language have been borrowed from Hokkien, the vernacular of the Amoy district.

There are less than 200 of these loan words and most of them refer to articles of food and household utensils or games of chance, with no equivalent in Malay. Where a Malay word exists with a similar meaning sometimes a Chinese word has been borrowed to convey a shade of meaning applicable only to Chinese affairs. For instance *hōē* a "society" could be expressed by *pakatan*, or *kong-koon* a "club" by *persakutuan* but the Chinese terms are used for Chinese societies and clubs. Some words have been absorbed either through the Malay's ignorance of the resources of his own language or because it is easier to use a common foreign word which people understand rather than a pure but rare Malay word which the listener might not know.

For example *bali* "a cabin" could be rendered as *kurong* but both these words in colloquial Malay have been replaced by the English word 'keben.' Similarly *kuntau* could be rendered *bēr-tinju* and *teyen* as *bērantam* etc.

Words marked with an asterisk do not occur in Wilkinson's Dictionary, whilst those marked with an § occur in Shellabear's Dictionary.

Malay	Hokkien	
aboe	<i>a pēh</i>	uncle: a familiar form of address
*apek		to elderly Chinese of the lower classes.
anglo	<i>hang lô</i>	a brazier: a small portable earthen stove.
*angki	<i>âng khī</i>	a persimmon (<i>pisang kaki</i> Mal.)
*angpau	<i>âng pau</i>	a present or cumshaw given on occasions of rejoicing such as the new year, etc.
bali	<i>bā li</i>	a cabin on a junk.
bami	<i>bah mī</i>	a dish of vermicelli, pork and prawns.
banggi or banji	<i>bān jī</i>	a swastika-like pattern in Chinese lattice work or glazed tiles for windows and balustrades.

běleko	<i>béh lě ko</i>	a glutinous inspissated syrup made from new sugar, etc.
bepa or bepang	<i>*bi phang</i>	a sweetmeat, of small rectangular slabs of parched rice (<i>b. pulut</i>), or peanuts (<i>b. kachang</i>), or sesamum (<i>b. bijan</i>), and sugar.
*becha	<i>§bé chhia</i>	a riksha; (the Chinese words denote a horse carriage not a riksha which is <i>láng chhia</i> or man carriage).
botan	<i>*bó tan</i>	the rose peony.
bo or *batu bo	<i>bō</i>	a handmill, a quern.
*bimpo	<i>§bīn pō</i>	a handkerchief, or small face towel.
*bi or *kain bi	<i>bī</i>	an ornamental fringe of drapery round the top of a bed.
chemer or *cheme	<i>§chhe^a mē^a</i>	blind: you blind idiot! (said in jest or scolding).
*chěmpiang	<i>§cheng piang</i>	gang-robbers.
chat	<i>chhat</i>	paint.
chang or kueh chang	<i>tsang</i>	a confection of rice put up in bamboo leaves.
chang	<i>tsan</i>	a square net on a bamboo frame which is lifted out of the water (Malay <i>tangkul</i>).
chongpoh or chompoh	<i>tsóng phò</i>	a cook.
chingge	<i>tsng gē</i>	a procession of decorated cars and floats bearing children dressed as puppets, etc., held on occasions of thanksgiving.
chěki or main chěki	<i>§chít kī</i>	a popular Chinese card game played with small oblong cards (<i>daun chěki</i>). (W. <i>tsáp jī kī</i> which is incorrect).
chan	<i>tsan</i>	a conical basket used by Chinese during the festival of the seventh moon.
chun	<i>chhùn</i>	a Chinese inch: $\frac{1}{30}$ of a Chinese foot.
chinteng	<i>chhin teng</i>	a revenue officer: a subordinate officer of the government Monopolies and Customs Department.
chinchau	<i>chhin chhau</i>	a cooling jelly made from a plant.

*chia ⁿ	§chhiá ⁿ	to entertain: to give a Chinese dinner.
chinchu	tsûn tsú	the supercargo of a Chinese ship: the owner's representative on board ship who is both purser and supercargo.
chiu or chu	chíu	spirituuous liquor.
*chimche ⁿ	§chhím chē ⁿ	an air well or open area in the centre of a house.
chukin	*chhiú kìn	a bathing cloth worn round the loins.
chi	chî ⁿ	a Chinese measure of weight used especially in weighing opium: a mace or $\frac{1}{10}$ of a tael.
che ⁿ che ⁿ	§chhē ⁿ chhē ⁿ	Chinese cymbals.
*chaipoh	§chhài pó	dried and salted turnips.
*chapjiki	tsáp jī kī	a lottery of twelve letters or signs also a game of chance played on a board with 12 squares corresponding to the letters (the latter game is often termed <i>chapjiki panjang</i>).
guwa or *goa	góa	I: the first person singular sometimes used in speaking to Chinese.
*gimpai	gín pài	a silver or gold ornament like a locket suspended round the neck by a chain.
*ginchu hong	gín chu *hong	rouge for the face, lit., vermillion, the paper on which the stakes for a Wah Weh lottery were entered, (<i>hong</i> means to seal up as a package or letter); <i>kaki hong</i> a gambling tout who goes round collecting the stakes for a Wah Weh lottery and enters them on a staker's ticket; <i>tikam kaki hong</i> to stake with such a person.
hun	hun	a Chinese weight used in weighing opium: a candareen or $\frac{1}{10}$ of a mace or $\frac{1}{100}$ of a tael.
	*hun	(2) a Chinese measure of length of a Chinese inch.
	*hūn	(3) a share, a portion.
*hoe	hōē	a society especially a secret society Tian Tē Hoe (Thien Tē Hōē) The Triad Society.

* hoesiuⁿ or wesiuⁿ	šhōe siū ⁿ	a Chinese priest.
inchi	ien chi	rouge: coloured powder for dyeing sweets, etc.
jěpun	jít pún	Japan.
jose	jiáu se	crepe.
* jiho	šji hō	a character or phrase used as a mark or sign: a sign over a door to represent the firm.
kingkit	*kim kiet	a tiny red lime.
kanar	*ka ná ^a	the Chinese olive eaten salted or as a sweet preserve.
kangsin	*kan sin	a treacherous person, a traitorous minister in Chinese plays.
kongsi	kong si	a partnership, a society, an association, a club; <i>kongsi gēlap</i> a secret society.
* kongkoan	kong koán	a Chinese club.
kipsiyau	*kip sio	a pipkin: a small earthen pot with straight handle and spout that can be put on the fire.
* kampoh	škhâm pô	to cover with a cloth (used as a command to riksha pullers to put up the hood and apron etc.). <i>becha bērkampoh</i> , a closed up ricksha (as used by Malay women).
kun	kún	a border: an edging: a trimming
kuntau	kún tháu	to box: <i>bērkuntau</i> , main <i>kuntau</i>
kuchai	škú chhài	leeks.
* koachi	koa chí	dried melon seeds for eating.
koyok	*kō ióh	medicinal plaster.
kěchuak	ka tsoáh	a cockroach.
* kichak	škhít chiáh	a beggar.
* kapchio	khap chhiò	a gambling game of heads or tails played by spinning a Chinese cash on a smooth board.
* kekwa or	kek hoa	the chrysanthemum.
* bunga kekwa		
* kamchai	škiâm chhài	salted vegetables especially the mustard plant soaked in brine.

*kangka	káng kha	a hamlet or large communal shed, usually on a river occupied by Chinese engaged in some pioneer undertaking such as a gambier estate: <i>káng kha</i> denotes a port or landing place near the limits of navigation upstream.
lengkeng	lêng kêng	the dragons eye fruit (Malay, <i>mata kucing</i>).
langkan	lân kan	a balustrade: a railing.
*lanchiyau	lân chiáu	the penis: a term of abuse (W. lan).
lu	lú	you: the second person singular employed in speaking to Chinese.
loteng	lâu téng	an upper storey: upstairs.
lochuan	liók chhòan	a strong silk fabric used by Malays for making loose trousers.
*lai or buah lai	§lái	a pear.
laichi	nái chi	the fruit <i>Nephelium litchi</i> .
loki	lô kí	a Cantonese prostitute. <i>rumah loki</i> , a brothel.
*langcha (Pen.)	lâng chhia	a riksha.
losun or *sa-kit losun	lôh sún	consumption, to fall into consumption.
*naik lotang	lôh táng	to get into a rage: to get violently angry, to be possessed.
mek	méh ⁿ	the pulse.
*mi ⁿ	mi ⁿ	flat strips of wheaten dough eaten as macaroni.
*misoa ⁿ	§mi ⁿ soà ⁿ	vermicelli
nyolo	*hiu ⁿ lô	a brazier for burning incense.
*nia	niá ⁿ	a collar.
pá puwi	*poáh poe	a method of taking the auspices in Chinese temples with the aid of two kidney-shaped blocks of bamboo root.
pakau	phah káu	a Chinese game of cards resembling vingt et un played with European cards: <i>daun pakau</i> —European playing cards.
*pangkeng	pâng keng	a bedroom: a cubicle: a sleeping bench.
panju	*pán jiú	a handkerchief: a napkin.
po	pó	a Chinese gambling game played with an oblong brass dice box.

pohok or po' ok	§póh hô	peppermint used medicinally <i>mínyak po'ok</i> .
pechun	*pê tsûn	the dragon boat festival (properly <i>pê lêng tsûn</i>).
pekak	§pêh kak	aniseed.
* paikau	pâi káu	Chinese dominoes.
* pechai	§pêh chhài	white cabbage (<i>sayor puteh</i>).
* pebin	pêh bîn	a gambling game played with a teetotum having 8 facets.
* pokoa ⁿ	pó koa ⁿ	the croupier: the manager of a gaming table.
* pit	pît	the Chinese brush pen.
* pa' bu	§pah bu	a mixture of boxing and tumbling <i>main pa' bu</i> to tumble as an acrobat.
popia ⁿ	§póh pia ⁿ	a thin pancake.
pongkis	§pùn ki	a wicker shovel basket with handles.
* poya	pû hia	a wooden scoop used for bailing.
sengse	sin se ⁿ	a Chinese doctor.
singke	sin kheh	a coolie fresh from China, a new comer, a greenhorn.
som	*som	a Chinese herbal root used as a tonic: <i>akar som</i> .
sampan	sam pân	a sampan: a small boat.
sowah	soah	over, finished, ended, done with.
sipuwa	sîy poâ ⁿ	an abacus.
sehu	*sai hû	smart: clever: an adept: a skilled workman: skilled in any particular art.
* samseng	sam seng	a professional rough.
* susek	§sù sek	a Chinese card game played with small cards of four colours.
* se ⁿ	§sê ⁿ	a cognomen.
* sia ⁿ	sîâ ⁿ	a basket consisting of several horizontal trays fitting into each other. <i>mangkok sia</i> ⁿ an enamel tiffin basket.
* siki	sì ki	a Chinese card game.
* sue	soc	misfortune: illstarred: anything bringing bad luck.

tepoh	<i>teh pó</i>	vide <i>pó</i> : in Chinese <i>teh pó</i> means to stake at <i>pó</i> so that <i>main pó</i> is the correcter expression in Malay.
* titang	<i>tê tháng</i>	a padded rattan basket used as a tea cosy.
teng	<i>teng</i>	a Chinese lantern: a lamp.
těngsi	<i>thng sì</i>	a soup spoon.
tangsi	<i>tháng sì</i>	gut.
tanglong	<i>teng liông</i>	a Chinese lantern.
tapekong or to' pekong or tokong	<i>toā peh kong</i>	a Chinese joss: a Chinese temple.
tek pi	* <i>thih pi</i>	a short trident used in hand to hand fighting.
tim	<i>tīm</i>	to stew by cooking in a covered receptacle.
towakang	<i>toā khang</i>	a person puffed up with conceit: superciliousness.
tauchang	<i>thâu tsang</i>	a queue: a pigtail.
toko	<i>thó' khô'</i>	a warehouse: a godown.
tauke	<i>thâu ke</i>	a towkay: a well to do Chinese: an employer of labour: the head of a business.
tauge	<i>taū gē</i>	bean sprouts eaten as a vegetable.
teh	<i>tê</i>	tea.
tesi	<i>tê sì</i>	a teaspoon.
tiyap	* <i>thiap</i>	a dose of medicine: a small bundle of Chinese drugs (<i>ubat tiyap</i>).
* tekoh	<i>§tê kó'</i>	a European teapot.
* taiko	<i>§thái ko</i>	leprosy.
teyen	<i>§tê iên</i>	to get up a subscription.
* toako	<i>§toā ko'</i>	a large lighter built on the lines of a sampan: a <i>toakow</i> .
* taijin	<i>tái jîn</i>	a Protector of Chinese: <i>opis tai-jin</i> the Chinese Protectorate.
* tauyu	<i>§taū iū</i>	bean sauce: <i>sóz</i> .
* tauhu	<i>taū hū</i>	bean curd shaped but not pressed.
* tawa	<i>§thau á</i>	an informer: a gambling informer.
* tekong	<i>§tái kong</i>	coxswain: steersman.
* toaha or toha	<i>§toà hà</i>	mourning: <i>pakai toaha</i> to be in mourning dress.
* toaⁿ	<i>thoaⁿ</i>	the game of fan tan.

*tekoan	§tê koàn	a Chinese squat round teapot with small spout.
*tia ⁿ	§thia ⁿ	the front hall of a Chinese house.
tahang	*tháng	a tub: a bath tub.
unchui	hun chhoe	a tobacco pipe.
usai	o sái	opium dross.
upau	io pau	a small satchel or purse.
ui	húi	earthenware: pottery.

Probably derived from Chinese.

anglong	a pavilion: a summerhouse: ? from <i>lōng</i> 'a covered portico: a saloon + the word <i>ang</i> 'red' the colour of rejoicing, but the combination is unknown in Chinese.
chawan	a porcelain cup or bowl? from the Cantonese <i>chhā wun</i> .
locheng	a bell from <i>cheng</i> 'a bell or gong with a boss' + the word <i>lō</i> = 'a gong without a boss' but the combination <i>lō cheng</i> is unknown.
potiya	an overseer of labour; from <i>pò tiūⁿ</i> headman of a ward in a town.
tengkoh	opium dross: ? from <i>ko</i> 'opium dross' + <i>teng</i> 'a lamp' a combination unknown in Chinese.
ponteng	'to bilk' is in use in local Chinese in the form <i>phùn teng</i> where <i>phùn</i> means to 'run away and escape.'
tong	'a tub' from <i>thōng</i> .
banchi	a census, from <i>bîn chék</i> 'an official roll of people belonging to a place or district.'
tolo	'the headman of a gambier plantation', from <i>tiūⁿ ló</i> .
chengki	a run of luck: to expose lottery tickets at a <i>karamat</i> to find out the lucky number; from <i>sēng ki</i> to take advantage of an opportunity.
chuki	a game like draughts, from <i>chhiūⁿ ki</i> .
chunza	a small boat at Batavia; from <i>tsùn</i> 'a small boat.'
daching	a steelyard? from the Cantonese <i>tai chhèng</i> or big steel-yard.
pěni	a Chinese bowl for gold fish ? = <i>phùn</i> a bowl.

kang	a wide mouthed tub ? from the Cantonese <i>koŋ</i> 'a widemouthed earthenware jar.'
anchong	a glazed earthenware pot ? from Cantonese <i>hām chōng</i> 'a covered earthenware pot.'
chiyau	'to row standing' ? from the Chinese <i>chiú</i> 'an oar' but 'to row standing' is <i>kò chiú</i> not <i>chiú</i> alone.
dohut or buah dohut	a peach ? from <i>thô</i> a peach, it may be from a mistaken use of <i>thô hūt</i> 'a peach stone.'
kok	'a yoke' ? from <i>pi^a kó</i> .
kueh	cakes; <i>kóe</i> 'soft cakes pastries.'
giat	to tease from <i>giet</i> 'to joke or jibe at a man.'
kencheng	a Chinese drill worked with a bow, from <i>keng tsng</i> .

Possibly derived from Chinese.

bichu	a screw jack.
tajin	starch.
main top	a Chinese game.
main tuwi	do.
tike	a small pellet of opium prepared for a pipe.
chowek	a soup plate or bowl of Chinese make.
ka	a Chinese game of cards.
kělenteng	a Chinese temple.
kinchir	a waterwheel.
tongkang	a tongkang.
jong	a junk.
lakyu	a chopper of Chinese make.
koyam	broth of flour meal.
kuwi	a brazier's mould.
koseng	cleaned out at gambling.
kuwa	a card game.
inchar	a drill bore.
opar	plain cooking of meat, etc:

Three New Races of *Sciurus vittatus*

By F. N. CHASEN and C. BODEN KLOSS

(Records of the Raffles Museum, No. 1)

On the Malay Peninsula and its islands occur two groups of the subspecies of *Sciurus vittatus*, the common red-bellied squirrel of Malaysia:—the *miniatus* group, distinguished by a deep rufous tail-tip without black annulations and by richly coloured underparts; and the *vittatus* group in which the tip of the tail is annulated and at most suffused with red while the underside of the body and limbs are paler: the latter may again be divided into two local subgroups, one represented by *peninsularis* (very close to the typical *vittatus* of south-west Sumatra) with richer, more ferrugineous underparts; the other consisting of forms like *subluteus* with paler, more ochraceous underparts.

S. v. miniatus occupies the greater part of the Malay Peninsula and is based on specimens from Trang in Peninsular Siam: it extends south without interruption at least as far as North Johore on the West and probably occupies all the country north of the Pahang River in the east. It also occurs sporadically in the extreme south of Johore (Gunong Pulai, shores of Johore Strait and Sedili district).

S. v. peninsularis described from the mouth of the Endau River, south-east Pahang, possibly extends north to the Pahang River and even beyond: it is found throughout Johore except in the north-east and in the extreme south-east corner where, south of the Lebam River, occurs *S. v. subluteus*.

The races on the islands belong in nearly every case to the group occupying the adjacent part of the mainland. Thus the squirrels of Penang and the islands off Kelantan and Trengganu are of the *miniatus* group; those of Tioman and Tinggi islands of *peninsularis* type, as is the very variable and doubtfully distinct squirrel of Singapore which has been named *singaporensis*. The animals of most of the islands off the East Johore coast are yellow-bellied, like *subluteus*: and though these islands (Pemangil, Aor, etc.) are geographically nearer the *peninsularis* than the *subluteus* area it may be noted that these three places lie farthest to the west as does Mapor Island in the Rhio Archipelago where another *subluteus* squirrel occurs. The remaining islands of the Rhio Archipelago are inhabited by *peninsularis* forms, as is South-east Sumatra.

Broadly speaking, the *miniatus* forms are purely continental while the *vittatus* forms occur elsewhere in Malaysia except in the Javanese province.

In going over the *vittatus* squirrels in the Raffles Museum we have found examples from three islands that seem as worthy of distinction as others that have been named.

***Sciurus vittatus lighti* subsp. nov.**

Like *S. v. miniatus* Miller, but with the rufous area of the tail less extensive, the dark lateral stripe shorter, less black and much grizzled with tawny.

In the minority of specimens the dark side stripe is almost as intense a black as in the mainland race, but in the majority it is overlaid with the colour of the abdomen while in some examples it scarcely differs in colour from the back. The island animals as a series are quite distinct from a series of the mainland *S. v. miniatus*.

The degradation of the black stripes by the colour of the underparts is the first step towards their disappearance and the squirrel of Penang Island exhibits the same tendencies as those inhabiting the Redang and Perhentian Islands in the same latitude on the east coast of the Peninsula.

Type. Adult male collected at Telok Bahang, Penang Island, West Coast, Malay Peninsula by E. Seimund on 13th March 1911. Field No. 4119.

Specimens examined. Nine from the same locality.

***Sciurus vittatus stellaris* subsp. nov.**

A race of the *peninsularis* sub-group of subspecies, but with the back darker, more blackened than any others.

Type. Adult male collected at Pasir Panjang, Bintang Id., Rhio Archipelago by H. C. Robinson and E. Seimund on 8th June 1908. No. 1736/08.

Specimens examined. Five from the type locality.

***Sciurus vittatus lunaris* subsp. nov.**

Like *S. v. stellaris* with a dark back, but the underparts a little less deeply rufous, sides of the face greyer, pale lateral stripe creamy rather than buff and the tail, especially beneath, paler on account of the lighter colour of the creamy annulations.

Type. Adult female collected on Bulan Island, Rhio Archipelago by F. N. Chasen on 3rd April 1924. Field No. 9.

Specimens examined. Seven from the type locality.

Notes on the Fauna of Pulau Bulan, Rhio Archipelago.

By F. N. CHASEN.

(Records of the Raffles Museum, No. 2)

Pulau Bulan lying to the west of Batam and separated from that larger island by a very narrow strait was not included in the mammal survey of the Rhio-Archipelago made by the Federated

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Malay States Museums department in 1908. Previous to this date the island seems to have been visited once only by a naturalist, viz., Dr. W. L. Abbott in 1907.

The results of a short collecting trip of ten days on behalf of the Raffles Museum at the beginning of April 1924 may therefore be worth recording. The main object of the visit was to collect mammals but these proved so scarce that the opportunity was taken to obtain small collections of other animals.

The whole island is leased by the Netherlands India Government to a rubber company and on account of the energy shewn by the latter in opening up the country to grow rubber and coconuts it would be difficult to imagine a more depressing place from a naturalist's point of view. All those parts visited were either plantations, or covered with a secondary growth difficult to penetrate. A certain amount of timber remains on the northern slopes of the peak but this is not large and is too isolated to afford shelter to many animals. There is supposed to be some jungle on the western coast but it was not found possible to visit this area in the time available. The highest point, Bulan Peak, rises about 800 ft. and on account of its isolation and shape forms a conspicuous landmark.

The history of Pulau Bulan would no doubt prove of considerable interest if investigated. Tradition holds that it was a pirates' home; and a straight channel cut through the mangrove area from sea to sea at the northern end is supposed to have been dug as a means of escape and is still known as "Selat Aceh." Small cannon of rough workmanship have been discovered on the island. The opportunity has been taken of incorporating in these notes, several records of specimens sent to the Museum by Mr. and Mrs. de Burgh Thomas, who live on the island, and to whom we are very much indebted for assistance.

In the following lists of mammals and birds all those species hitherto known from the island are included, but only those obtained in the collections made in April 1924 have a number prefixed.

MAMMALS

1. *Macaca irus* (Cuv.).

2 ♀

Elliot has separated the animals from Bintang and Batam as *bintangensis* which is stated to differ from the Singapore race (*dollmani*) in larger size, different cranial characters and in colour, having the top of the head redder, the arms more thickly speckled with yellow and the legs much paler ("a smoke-grey instead of iron grey").

The limited material at our disposal compared with a female from Singapore island tends to bear out these colour differences but animals from Bintang and Batam can be exactly matched by speci-

mens from the mainland of the Malay Peninsula and we therefore leave the specimens listed above under a binominal.

Presbytes cristata (Raffles).

Small numbers of a dark monkey seen in the mangrove, but not collected were probably *P. c. pullata* Thos. and Wr., of Bintang and Batam Islands. This langur is said to be common on the island.

[The tiger, although recorded from Bintang, has never been known to visit Bulan, a somewhat surprising fact considering the abundance of pigs on the island.]

Arctogalidia trivirgata fusca Miller

A specimen collected by Dr. W.L. Abbott is recorded by Lyon under the above name but as the animals from Bintang and Batam have since been separated re-examination of the specimen is desirable.

2. **Tragulus javanicus stanleyanus** Miller

3 ♂

Quite typical examples of this race described from Batam.

[The Kijang (*Muntiacus muntjak*) appears to be quite unknown on Bulan and no form of the smaller mouse-deer (*T. kanchil*) has been discovered.]

3. **Sus cristatus andersoni** Thos. & Wr.

3 ♂

Unfortunately two of the specimens are not fully adult but they appear to answer fairly well to the description given for this subspecies. This pig, the "babi-utan," is very plentiful.

It seems tolerably certain that the large *Sus barbatus* does not occur in Bulan.

Ratufa affinis bulana Lyon

No giant-squirrels were met with on the present occasion.

4. **Sciurus vittatus lunaris** Chasen and Kloss

5 ♂, 2 ♀.

A peculiar insular race, fairly numerous and at times very destructive in the coconut plantations.

5. **Rattus concolor** (Blyth)

3 ♂

Best left under a binominal title until compared with topotypical material from Burma and Sumatra. Taken in the grass near an empty house.

6. **Rattus rattus diardi** (Jent.)

3 ♀

Found side by side with the next form.

7. *Rattus rattus rhionis* Thos. & Wr.

8 ♂, 6 ♀

These specimens are probably best referred to *rhionis*, described from Bintang and also found on Batam (the neighbouring island of Bulan) and Sauti Island. They are very dark above and differ markedly from the grey-bellied *diardi* and from the usually lighter, white-bellied form of "country-rat."

Cynopterus brachyotis (Muller)*Emballonura monticola monticola* Temm.*Cheiromeles torquatus* Horsf.

Not uncommon, but not obtained.

8. *Scotophilus castaneus* (Horsf.)

2 ♂, 1 ♀

Not previously recorded from the Rhio-Archipelago. With the exception of the last-mentioned species no bats were seen on the wing. The specimens listed were obtained from a cluster of bats found resting, during the day, on the underside of the leaf of a coconut-palm.

Manis javanica Desm.

Obtained by Dr. Abbott.

BIRDS.

The birds are of no particular interest being mostly representative of the common lowland fauna of the Malay Peninsula and Sumatra.

The common birds of the island were very strong numerically: pigeons and sunbirds were particularly plentiful.

The specimen of *Treron fulvicollis* is perhaps worthy of note, as this species and *Ptilinopus jambu* seem to be the least common of the local small pigeons. *Leptocoma brasiliana* was the common sunbird in some parts of the island. The Java sparrow (*Munia oryzivora*) seems to have established itself fairly well but the only bird shot showed unmistakeable signs of having been kept in captivity.

Turnix pugnax Temm.1. *Treron f. fulvicollis* (Wagl.)2. **Treron v. vernans* (Linn.)3. *Treron olax* (Linn.)4. *Ducula a. aenea* (Linn.)5. *Streptopelia chinensis tigrina* (Temm. and Knip)6. *Chalcophaps i. indica* (Linn.)*Butorides striatus* subsp.*Haliaetus leucogaster* (Gmel.)*Haliastur indus intermedius* Gurney.

- Halcyon chloris subsp. cyanescens* (Oberh.)?
Anthracoceros coronatus convexus (Temm.)
Caprimulgus macrourus bimaculatus Peale
Hemiprogne longipennis harterti Stresem.
Micropus affinis subfurcatus (Blyth)
Cacomantis sp.
Centropus bengalensis javanensis (Dumont)
Dinopium javanense (Ljung)
 7. *Dicaeum* t. *trigonostigma* (Scop.)
Chalcostetha c. *calcostetha* (Jard.)
 8. *Aethopyga* s. *siparaja* (Raffles)
 9. *Leptocoma* b. *brasiliانا* (Gmel.)
Leptocoma *jugularis ornata* (Less.)
 10. *Anthreptes* m. *malaccensis* (Scop.)
 11. **Hirundo* j. *javanica* (Sparrm.)
Anthus richardi malayensis Eyton
 12. *Munia oryzivora* (Linn.)
 13. **Munia atricapilla* (Vieill)
 14. *Gracula* j. *javana* (Cuv.)
 15. **Aplonis* *panayensis strigata* (Horsf.)
 16. *Orthotomus sepium cineraceus* Blyth.
 17. *Orthotomus atrigularis* Temm.
 18. *Dissemurus paradiseus platurus* (Vieill.)
 19. **Rhipidura* j. *javanica* (Sparrm.)
Pycnonotus goiaver analis (Horsf.)
 20. *Copsychus saularis musicus* (Raffles)
 21. *Pycnonotus* p. *plumosus* Blyth.
 22. *Chloropsis viridis zosterops* Vig.
 23. *Mixornis rubricapilla pileata* (Blyth)

The nests and eggs (or nestlings) of those species marked with an asterisk were seen or obtained. The birds of the above list were, with few exceptions, common.

The Malaysian Members of the Genus *Fregata*

By F. N. CHASEN and C. BODEN KLOSS

(Records of the Raffles Museum No. 3)

When Ogilvie-Grant dealt with the frigate-birds in 1898 (Cat. Birds. Brit. Mus. XXVI., pp. 442-449) he recognised but two species, a large and a small one, *Fregata aquila* (Linn.), and *F. ariel* (Gould); but Mathews has since shown (Austral Avian

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Record, II, pt. 6, 1914) that other species also exist and has furthermore described several new sub-species. Re-examination of all specimens, especially those obtained prior to the publication of Mr. Mathews' paper, is therefore desirable and we are indebted to Dr. E. Mjöberg of Sarawak and Dr. K. W. Dammermann of Buitenzorg for the opportunity of examining the frigate-birds in the collections under their charge.

Accepting the correction given by Rothschild (Nov. Zool. XXII, p. 145, 1915) as to the provenance of *F. minor* (Gmel.), we find that the following forms have to be included in the Malaysian avifauna:—

F. aquila (Linn.)

F. andrewsi Math.

F. minor minor (Gmelin)

F. minor aldabrensis Math.

F. ariel ariel (Gould)

Adapting the keys given by Rothschild (loc. cit. p. 146) we have for the Malaysian forms:—

Adult males.

1. { Large white patch on sides of abdomen = *F. a. ariel*
 { No white patch on sides of abdomen = 2.
2. { Wings black = *F. aquila*
 { Wings with brown band = 3.
3. { Abdomen and vent black = 4.
 { Abdomen and vent white = *F. andrewsi*
4. { Smaller, wing 530-550 mm. = *F. m. minor*
 { Larger, wing 580-600 mm. = *F. m. aldabrensis*

Adult females.

1. { Entirely dark below = *F. aquila*
 { Breast white = 2.
 { With distinct nuchal band = *F. a. ariel*
2. { Abdomen dark = 3.
 { Abdomen white = *F. andrewsi*
3. { Back pale brown = *F. m. minor*
 { Back metallic = *F. m. aldabrensis*

Large species.

1. *F. aquila* (Linn.).

The skin of an adult ♂ from "Malacca" (coll. W. Davison) formerly in the Hume collection and now in the British Museum (Cat. Birds XXVI., p. 447) is considered by Rothschild (loc. cit.) to be indistinguishable from Ascension Island males and therefore *F. aquila*. He suggests it is a stray bird blown from its course or possibly a mistake in labelling has occurred. Robinson and Kloss (Journ. Nat. Hist. Soc. Siam, V., No. 1, p. 85 1921) state that 1924] *Royal Asiatic Society*.

this specimen is obviously the bird from Pulau Nongsa in Singapore Straits described by Hume (Stray Feathers, IX, p.119) under the name *F. minor* (Gm.), but it must be pointed out that Hume's description of this specimen, which was actually obtained by Kelham, is not that of an adult ♂ *F. aquila*, but seems to be referable to an immature *F. a. ariel* which, as far as our limited material shows, is the species most likely to occur in the Singapore Straits.

2. *F. andrewsi* Math.

Specimens examined:—Christmas Island (Indian Ocean) 7; Buntal, Sarawak 1; Santubong, Sarawak, 1.

Wings, ♀ 638, 646, 647, 660.

Culmen, ♂ 110, ♀ 131, 132, 132, 134; imm. sex? 128, 129.

Not hitherto recorded from elsewhere than the type locality, i.e., Christmas Island.

Small species.

2. *F. ariel ariel* (Gould) fide Rothschild (? *F. ariel tunnyi* Mathews)

Specimens examined:—Pulau Tioman, E. coast Johore 1; Londong Kai Pt., Johore 1; Horsburgh Lighthouse, 33 miles E. Singapore 3; Edam, Bay of Batavia 2; Rembang, E. Java 3; Sijinkal, Sarawak 1; (Buru, Moluccas 4.)

Wings, ♂ 508, 512, 519, 524, 529, 530, 535, 539, 550, 554.

♀ 526, 526, 555, 578 (!).

Culmen, ♂ 81, 82, 84, 85, 85, 86, 87, 87, 87, 89, 90.

♀ 89, 89, 94, 95.

F. a. ariel is probably the frigate-bird occurring most commonly on the coasts of the Malay Peninsula.

4. *F. minor minor* (Gm.) fide Rothschild (*F. minor listeri* Mathews)

Specimens examined:—Christmas Island 2.

Wings, ♂ 551, 565.

Culmen, ♂ 92.

This bird can be readily distinguished from *F. a. ariel* by its large beak, particularly the breadth at the base.

5. *F. minor aldabrensis* Math.

The skin of an adult ♀ in the Sarawak Museum, obtained at Buntal in Sarawak in 1899, must be attributed to this sub-species. The throat and foreneck are distinctly greyish white, the rest of the head and neck blackish. Breast white, abdomen, vent and under tail coverts black. Back very dark brown with a metallic sheen. A conspicuous pale brown wing bar.

Two other specimens from the Buitenzorg collection are also referable to this form. The backs are so dark that they might

almost be described as glossy black. The wing bars are a shade darker than in the Sarawak bird. In one specimen the throat is perhaps rather too dark to be described as "greyish white." These three skins fall readily into *aldabrensis* if Rothschild's key is used. The metallic blackish back immediately separates them from *F. m. minor* which is stated to have this region "paler brown" than "black brown" and which is the form one would expect to occur in Malaysian waters.

Specimens examined:—Buntal, Sarawak, 1; (Leksoela, Buru, Moluccas 2.)

Wings, ♀ 562, 575, 588.

Culmen, ♀ 109, 115, 120.

This form was supposed to inhabit the Western Indian Ocean only. If good and if our determinations are correct it wanders far into the range of an allied subspecies.

Some Birds of Christmas Island (Indian Ocean).

By F. N. CHASEN and C. BODEN KLOSS

(Records of the Raffles Museum. No. 4)

A small collection of zoological specimens was made on Christmas Island in October and November 1923 by two Dayak collectors of the Raffles Museum and Federated Malay States Museums Department who spent about a month on the island. As there are several species to record as new to the locality we have written this note.

Seven birds have been described as indigenous to Christmas Island; *Turdus erythropleurus* and *Carpophaga whartoni* by Sharpe in 1877, and *Zosterops natalis*, *Collocalia natalis*, *Chalcophaps natalis*, *Urospizias* [Astur] *natalis* and *Ninox natalis* by Lister in 1888. The recently made collections show that all these species persist to the present day though the last two are each represented by a single specimen only.

Carpophaga whartoni, *Turdus erythropleurus* and *Zosterops natalis* have been introduced into Cocos-Keeling atoll ("Coral and Atolls", Wood Jones, 1910) but information as to their present status is lacking. The pigeon has possibly died out.

To the list of 31 birds given in the Monograph of Christmas Island (Andrews, 1900) must be added the following species in the Raffles Museum collection taken in 1904 by Hanitsch:—

Glottis nebularius (Gunn.)

Nettion gibberifrons (S. Mull)

Aethiopsar grandis javanicus (Cab.)

and yet four other species obtained during the visit of last year:—

Butorides striata amurensis (Schrenck)

Gracula j. javana (Cuv.)

Munia oryzivora (Linn.)

Anthus richardi malayensis Eyton

For the sake of completeness a few measurements of specimens taken in 1904 have been added to the list below.

1. ***Cucula whartoni*** (Sharpe)

Wings ♂ 270, 270, 271, 271, 274; ♀ 265.

Irides very rich yellow, beak slaty black, feet dull red, (from a pair brought alive to Singapore). All the specimens are strongly washed with vinous below.

2. ***Chalcophaps indica natalis*** Lister

Wings, ♂ 143, 145; ♀ 136, 137.

♀ "Irides brown", ♀ "irides brown and legs red" (coll. Raffles Mus., R. Hanitsch, 1904). Lister's original statement that *natalis* has a stouter bill than *indica* is confirmed by a series of ten (♂ ♀) *indica* from Sarawak and the Malay Peninsula in the Raffles Museum.

3. ***Anous stolidus pileatus*** (Scop.)

Wings, ♂ 276 imm., 281 subad.; ♀ 270, 282, 282.

4. ***Glareola maldivarum*** Forst.

5. ***Charadrius leschenaulti*** Less.

6. ***Demigretta s. sacra*** (Gm.).

7. ***Butorides striata amurensis*** (Schrenck).

Wing, ♂ subad. 203.

The crown streaked with pale buff and the back washed with brown.

The specimen of this large-winged northern form is perhaps the most interesting addition to the Christmas Island list.

8. ***Fregata andrewsi*** Math.

vide p. 64.

9. ***Sula leucogaster plotus*** (Forst.)

Sula sula (Linn.), Ogilvie Grant, Cat. B. Brit. Mus., XXVI, p. 447 (1898).

Sula leucogaster (Bodd.), Mathews, A Manual of the Birds of Australia, Vol. 1, p. 72 (1921).

Wings, ♂ 400; 396, ♀ 419 (Coll. 1904)

These rather large birds should no doubt be placed with *plotus* ("near New Caledonia").

10. ***Sula sula rubripes*** Gould

Sula piscator (Linn.), Ogilvie Grant, Cat. Brit. Mus., XXVI, p. 432 (1898).

Piscatrix sula (Linn.), Mathews, A Manual of the Birds of Australia, Vol. I, p. 74 (1921).

Wings ♂ 389, ♀ 392, imm. ♂ 377, imm. sex? 384 (other specimens moulting).

These birds are referred to *rubripes* Gould, purely for geographical reasons. None of the birds in brown plumage in the Raffles Museum have the serrated tomtia of the older white birds.

11. ***Phaethon rubricauda westralis*** (Mathews)

Wings, ♂ 337, ♀ 334, 335.

Culmen, 65, 64.5, 61.

Showing the small bill attributed to *westralis* but perilously near to typical *rubricauda* (Mauritius) in wing-range.

12. ***Phaethon lepturus fulvus*** Brandt.

Wings, ♂ 271, 274, 295, ♀ 280, 282, 300, sex? 283.

Grant gives 32 inches for the total length but one ♀ collected exceeds this by 2.25 inches.

13. ***Astur natalis*** (Lister)

One example only.

14. ***Ninox natalis*** Lister

One example only.

15. ***Collocalia neglecta natalis*** Lister

Wings, sex? 97; ♀ 97.5, 103.5 (1904)

An insular race of *C. neglecta*, G. R. Gray (Timor)

16. ***Turdus javanicus erythropleurus*** Sharpe

Wings, ♂ 108, 111, 113, 114, 116, 119, ♀ 112, sex? 114.

It seems to us that this thrush may well be regarded as a race of *T. javanicus* Horsfield.

17. ***Gracula j. javana*** (Cuv.)

Wing, ♀ 189.

A large bird, but apparently of the typical form and not approaching any of the races described from the islands off the west coast of Sumatra. Obviously introduced as a cage bird.

18. ***Munia oryzivora*** (Linn.)

An immature ♂. Obviously introduced as a cage bird.

19. *Anthus richardi malayensis* Eyton

Wing, ♂ 86.

20. *Zosterops natalis* Lister

Wings, ♂ 62, ♀ 59, 60, 61 (1923).

♂ 59, 60, 60, ♀ 57.5, 59, 59, 60, 60, 61, 61. (1904).

The specimens collected by Hanitsch in 1904 answer much better to Lister's original description than do those taken in 1923 which are much whiter below with only the faintest of buff wash on the flanks. Possibly they are young birds. Neither of the coloured figures given of this species are good although that in "A Monograph of Christmas Island" (1900) pl. VI. is a great improvement on pl. XXVII, P. Z. S. 1888.

Bird Notes.

By F. N. CHASEN.

(Records of the Raffles Museum, No. 5.)

(A) On the occurrence of certain alien birds in Singapore.

A steady stream of live birds from the islands of the "Malay" Archipelago, India, China and Australia finds its way into the bird-shops of the Singapore bazaars. The greater proportion of this influx consists of doves, parrots and weaver-finches (*Munia*) but occasionally species more interesting to the local ornithologist are to be found.

Accidental escapes, coupled with the action of certain sections of Asiatics who deliberately liberate cage-birds owing to a religious belief, are responsible for the addition of several birds to the list of those known from the Malay Peninsula. Thus *Turdus naumanni* Temm. recorded by Hume ("Stray Feathers" VIII, p. 156, 1879) seems doubtful and with this can be bracketed Kelham's record of *T. ruficollis* Pall. (Journ. Str. Br. R. A. S. No. 11, p. 9, 1883). Neither of these birds are otherwise known from the Malay Peninsula or Archipelago.

That Hume appreciated the possibility of certain introduced species becoming established in Singapore is evident from his note regarding *Estrela (Amandava) amandava* (L.) and *A. a. flavidiventris* Wallace:—"We procured specimens of both these species in a thoroughly wild state on Singapore Island, but, as in the case of *Oryziora leucotis*, they appear to occur nowhere else in the Peninsula, and plentiful as they may now be, in a wild state on that Island, we believe that all three species have been introduced there." (loc. cit. supra, IX, p. 118, 1880).

It is doubtful whether these words would have been written on the strength of one or two specimens obtained locally and it seems reasonable to conclude that about 1880 these two *munias*

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were well established. Neither form, however, is now found in Singapore, except in the bird shops, but several cases analogous to that of *Amandava* can be cited.

Mr. C. J. Wilson has recently recorded (The Singapore Naturalist, No. 4, p. 86, 1924) the presence of *Molpastes a. aurigaster* (Vieill.) of Sumatra and Java, in the Government House Domain, Singapore, and to this record the writer can add a new locality on the island (Sepoy Lines, Dec. 1923). In the field the conspicuously light rump and larger size distinguish *aurigaster* from the common *Pycnonotus goiavier analis* (Horsf.).

Otocompsa jocosa erythrotis (Bp.) [*Otocompsa emeria* auctt.] of Burma, the northern part of the Malay Peninsula, Sumatra and Java has likewise turned up in Singapore several times during the last three years and although at one time birds could usually be seen in one particular part of the island, the species is so commonly imported as a cage bird that no importance must be attached to the occurrences.

Munia oryzivora (L.) is now one of the commonest birds in Singapore. It is found in most parts of the island, has spread to the neighbouring islets and also occurs in the Rho Archipelago where (Pulau Bulan), a specimen was shot from a flock in April 1924 and bore unmistakeable signs of having been in captivity.

In July 1920 an immature ♀ example of *Graculipica melanoptera tricolor* (Horsf.) of East Java was obtained at Katong in Singapore. The fact that the collector, Mr. P. de Fontaine, stated that he killed the specimen from a flock of similar birds makes an otherwise worthless occurrence worthy of record.

Here it may be remarked that the two specimens on which the Singapore records of *Sturnia m. malabarica* (Gmel.) and *S. m. nemoricola* Jerd. are founded (*vide* Hanitsch, Annual Report on the Raffles Lib. and Mus. 1902, p. 7, *et* Robinson, A Handlist of the Birds of the Malay Peninsula, p. 18, 1910) have been wrongly identified and prove on examination to be immature examples of *Sturnia turdiformes* (Wagl.) [*S. sinensis* auctt.]

Of considerably more importance than any of the above records is the discovery of *Uroloncha leucogastrides* (Horsf. and Moore) in Singapore. This species, hitherto only known from Sumatra and Java, but very closely allied to, if not a race of, *Uroloncha leucogaster* (Blyth) of the Malay Peninsula and Sumatra, is now found in Singapore in small flocks consisting of six or more birds. In *M. leucogastrides* the line of demarcation between the black throat and white breast is straight; in *leucogastra* it is wedge-shaped. Within the last two years they have been seen in the gardens of Fort Canning, in the Cathedral grounds, the Botanic Gardens, the Museum compound and at various places in the Tanglin district. Specimens in the Raffles Museum were obtained in the Botanic Gardens in March 1923. A bird in immature plumage was obtained in November of the same year and several nests brought

in from Bukit Timah are believed to be of the same species. It will be interesting to see whether this bird succeeds in maintaining its hold on the newly acquired territory. Like *Amandava* it may disappear.

(B) *Delichon urbica dasypus* (Bp.) in the Malay Peninsula.

A specimen of this martin which breeds in Japan and has been recorded as a migrant from Borneo and from a lighthouse in the middle of the Straits of Malacca (Journ. F. M. S. Mus. Vol. X, p. 253, 1922), was obtained near the summit of Gunong Angsi in Negri Sembilan (2000') on 29th November 1923. This species has not hitherto been recorded from the mainland of the Malay Peninsula. Measurements (in the flesh):—L. 126, W. 106, Tail 42, Beak from gape 14, Tarsus 11.

(C) The local status of *Oceanodroma m. monorhis* (Swinhoe).

No less than nine specimens of this petrel have been examined from the Horsburgh Lighthouse (33 miles east of Singapore Island), since the publication of the short note in a previous number of this Journal (Vol. I. p. 255, 1923). Three obtained on 10th May 1923 were brought to Singapore alive and another six which struck the light at the beginning of May 1924 were formolized by the Malay lighthouse keeper. Another skin, in bad condition and without a label, has been found among some duplicates in the Raffles Museum. There is reason to believe that it was obtained in the Straits of Malacca, somewhere between Penang and Singapore, a good many years ago.

The table below includes all the specimens of this petrel in the Museum collection.

The first primary may be equal to or considerably shorter than the third.

Sex	Length	Wing	Tail from base of feathers	TARSUS	Middle toe and nail	Culmen	Beak from gape	Locality.
♂	189	150	72	24	24	14	22	Horsburgh Lighthouse,
..	..	156	78	23	24	14	..	May 1923
..	..	158	75	24	25	15	..	" " May 1924
..	..	159	79	23	25	14	..	Locality ?
♂	197	159	79	24	25	13.5	23	Horsburgh Lighthouse,
..	..	161	80	23	26	14	..	May 1924
..	..	161	79	23	24	14	..	" " May 1923
..	..	163	77	23	25	15	..	" " May 1924
..	..	164	79	23	25	14	..	" " " "
..	205	165	82	23.5	24.5	14	..	" " " "
♀	202	167	79	24	25	15	24	" " Oct. 1921
♀	..	..	81	23	23.5	14	..	" " May 1923
								near S'pore, May 1913

The Forms of *Criniger gularis* and *C. gutturalis*.

By C. BODEN-KLOSS.

(Records of the Raffles Museum, No. 6.)

The white-throated bulbuls of the genus *Criniger* inhabiting Malaysia and Indo-China seem to fall into two species:—*gularis* Horsf. and *gutturalis* Bp.

I tentatively arrange them as follows (the distribution given is not in all cases complete):—

Species 1. *Criniger gularis* (Horsf.)

Subspecies:—

<i>C. gularis gularis</i> , (Horsf.)	West Java
" " <i>balicus</i> , Stresemann	East Java and Bali
" " <i>henrici</i> , Oust.	Tonkin and Annam, N. Siam
" " <i>pallida</i> , Swinh.	Hainan
" " <i>grandis</i> , Baker	Yunnan; ? N. E. Shan States
" " <i>flaveolus</i> , (Gould)	Assam to Gharwal
" " <i>griseiceps</i> , Hume	N. Pegu to Rangoon
" " <i>burmanicus</i> , Oates	Karennee to Mt. Muleyit
" " <i>tephrogenys</i> , (J. & S.)	Malay Peninsula, Sumatra (low-lands)
" " <i>sumatranus</i> , W. Rams.	Sumatra (mountains)
" " <i>frater</i> , Sharpe	Palawan, Balabac, Calamaines Islands

Species 2. *Criniger gutturalis* (Bp.)

Subspecies:—

<i>C. gutturalis ochraceus</i> , Moore	Central and North Malay Peninsula, N. and N. E. Siam, Cambodia, Cochin China, Tenasserim north to Moulmein
" " <i>sacculatus</i> , Robinson	South Malay Peninsula (i.e. Malay States)
" " <i>gutturalis</i> (Bp.)	Borneo (lowland & submontane)
" " <i>ruficrissus</i> , Sharpe	Borneo (mountains).

I have not seen *pallida*, *grandis*, *griseiceps* and *frater*.

On this arrangement only in the Malay Peninsula and in Indo-China are both species yet known to be represented.

MISCELLANEOUS.

Chinese Divining Blocks and the "Pat Kwa" or eight-sided diagram with text figures.

Divining blocks are generally made of a bamboo root split in two, each piece resembling a large kidney in shape, one side convex, the other flat. In size they are about 5" long and $3\frac{1}{4}$ " wide, and a pair will be found in every temple. They are placed on the altar where they are supposed to be imbued with the power of the deity. (Fig. I).

Having offered up a prayer, and made due obeisance the (male or female) worshipper lights a handful of joss sticks which are placed in the censer on the altar; then taking a divining block in each hand the worshipper passes them through the smoke of the incense. Standing close to the altar, the worshipper asks his question and then throws both the blocks in the air. Their position on the ground will determine the answer. Questions should be put in such a manner as to obtain a definite answer, 'Yes' or 'No'.

Both blocks falling convex side up is known as "Yin" 陰; both falling flat side up is known as "Yang" 陽. Both of these positions denote a negative answer. The affirmative is denoted by the Yin and Yang, that is one concave side up and one flat side up:—Yin and Yang denote the male and female element in nature, the perfect combination.

The mystic diagram Yin and Yang is very commonly used in art. It is often seen in the centre of the Pat Kwa 八卦 or the eight sided diagram. (Fig. II). The "Pat Kwa" is very common outside houses over doors or windows (Fig. II). It is looked on as a potent charm against evil. It is to be found on the geomancer's compass and in all forms of witchcraft. It is embroidered on the robes of priests. Children wear it as a charm wrought in silver or gold, or printed on paper or cloth. Legends state that the Pat Kwa was revealed to Fuh Hi in B. C. 2850 on the back of a tortoise and it is supposed by some to be the origin of writing and mathematics. Throughout the ages it has been looked on by the wise men of China as the outcome of profoundest thought, and thus it has given the geomancers ample means to derive wise conclusions as to the selection of sites for houses, temples and graves.

On the compass the "Pat Kwa" is shown as follows.



Fig. 1
Divining Blocks.

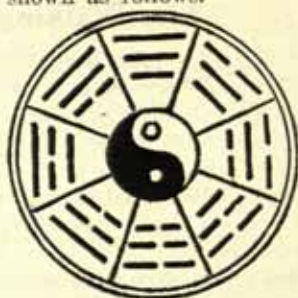


Fig. 2

The "Pat Kwa" as usually seen over house doors.

The "Pat Kwa" is divided into eight sections, each section containing three lines so arranged that no two sections are the same. The basis of these lines are Yin and Yang, the negative and positive sides of life. *Yang* is denoted by a single line—, \bigcirc , and literally means 'the sun, heaven, light, vigour, the male.' *Yin* is denoted by a divided straight line — —, \bullet , and means 'the moon, the earth, darkness, the female.' These two lines in various positions, in groups of three, make up the "Pat Kwa," the centre of which is the Yin and Yang symbol (Fig. II and Fig. III). The Pat Kwa also answers to the eight points of the compass which was invented by the Chinese, and again it refers to the four seasons of the year.



1. Kin 乾 (5) South, corresponds to strength, a father.
2. Kwan 坤 (1) North, corresponds to peace, Mother Earth.
3. Chan 震 (2) North East, indicates motion, the East, the origin of knowledge.
4. Sun 巽 (6) South West, indicates penetration, the eldest daughter.
5. Ham 坎 (7) West, signifies danger, the west, the moon.
6. Lei 震 (3) East, signifies brightness, tortoises.
7. Kan 艮 (8) North West, means perverse, gates.
8. Tui 兌 (4) South East, means pleasure, the tongue, a concubine.

W. G. STIRLING.

Fire-Walking at Ampang, Selangor.

Half a mile beyond the village of Ampang in the midst of mining fields, six miles from Kuala Lumpur is a small Chinese temple in nowise remarkable. Here, on the ninth day of the ninth moon by the lunar Chinese calendar, which corresponded to the 18th October 1923 in the Julian, a curious ceremony is annually held. I had lived in Kuala Lumpur eighteen years and never seen it. I had always meant to go but whenever I thought of it the ninth moon had been far ahead or only recently passed. All who take part and nearly all who look on are Chinese coolies, Hokkiens who come from Fukien Province in Southern China. Some weeks previously large attap sheds are constructed around and in front of the temple, and stalls spring up everywhere for the sale of food, drink, candles, crackers, joss-sticks and other aids to devotion.

Those taking part are secluded for some weeks in the temple precincts there undergoing a course of prayers and preparation. A vegetarian diet is absolutely necessary.

On the morning of the ninth day of the ninth moon at eleven o'clock the square before the temple was already inconveniently full, the greater part of it being taken up by an empty roped-in circle. To the north-west there was a pile of ashes five feet high where firing of crackers had taken place continuously for days previously to drive away evil spirits from the narrow entrance. In front of the temple facing west was a large temporary shrine bright with candles, flowers in vases, burning joss-sticks, and gilt images. Opposite on the other side of the ring were two pavilions, one crowded with women and children, the other filled with Chinese musicians who played a music that has no harmony but which, I am assured, is delightful to Chinese ears and has a technique as intricate as ours. On the south side of the shrine but within the ring there was a large mast painted red with a green faded bamboo hanging across it like a spar. This was lowered, the leaves touched with fire and sprinkled with water, and again hoisted up. In the midst of the ring, which was some fifty or sixty feet in diameter, was a pile of charcoal, which was gradually increased till it was about twelve feet long and eighteen inches high. Large squares of paper printed with gold and red devices were thrown on to it till the charcoal was covered. A middle-aged hierophant dressed in black sprinkled the pyre with a few drops of liquid (apparently water) using as aspergillum a small twig with several dark green leaves. He shook in his left hand a bell and a dagger whilst doing this, and muttered invocations. The pyre was then lit on the southern side. Various assistants then threw on more paper and scattered paper money stirring the mass with poles, and fanning it with pieces of matting till the charcoal began to glow. As soon as the paper was nearly consumed more would be thrown on, till at last the whole pile was covered with white ashes, and sent out a great glow so that the figures on the other side of the ring appeared

to shimmer in the heat. By this time the crowd was densely packed, the branches of the trees that shade the temple were covered with people, and looking behind me, I could see, above the background of booths, a high bank of spoil from a neighbouring mine blazing in the sun and crowded with hundreds of spectators and dozens of paper umbrellas. But those who had umbrellas in the square were made to lower them by the grey-moustached master of ceremonies and his assistants, who all were yellow threads, as did some of the crowd.

The candidates for the ordeal had gradually trickled through the throng round the shrine, dressed in white coats and white pants, mostly bare legged and all bare footed, with white handkerchiefs round their heads. They all carried something which looked like a rolled-up flag and all also had small bundles tied up in yellow cloth. An empty sedan chair flag-decorated and gilded was carried around by some of them on their shoulders swinging from side to side: this we were told contained the god, Kow Wong Yeh by name, that is Respected Ninth King, but it seemed to be quite empty.

Then two stands were similarly carried round, each supporting two Chinese girls gorgeously appparelled standing on pedestals. Then a fanatic, naked to the waist, with an axe in one hand and a dagger in the other, leaped and shouted and cut himself on the back, long scratches which bled but not profusely. He refreshed himself every few steps with tea from the spout of a tea-pot held by a friend.

At last noon struck and the way into the ring was cleared with much shouting on the north-west side. Two men appeared carrying spears, with black banners decorated in red with the eight-sided sign of the Pa-kwa, which symbol in Chinese thought expresses Heaven and Earth, wind and thunder, fire and water, the sexes, "the elements of all metaphysical knowledge" and much else. With these they barred the passage, whilst the music played, cymbals crashed and a great drum boomed from near the red-painted mast. The hierophant again appeared with bell and dagger. With the latter, he traced in the earth on the north-west and south-east sides of the pyre what apparently was a double Greek cross. A great silence fell, one could almost hear the pigs grunting in the squatters' gardens near by. *Ubi Seres ibi sus*. The sun, the crowd, the fire, made the heat almost unbearable and sweat poured down the circle of expectant faces. Suddenly handfuls of paddy (husked rice) were thrown on to the glowing heap. A great crackling arose, dense smoke, and here and there a little yellow flame. One after the other the candidates ran across from north-west to south-east. Most took four steps, that is two with each foot, but some cleared it in three. The sedan chair and the two stands, the latter no longer supporting the girls, and two large red polygonal objects were carried over at a slower pace. As the last candidate passed the rope barrier was lowered. I walked up to the heap of charcoal; it was still very hot. There were about one hundred

candidates, none seemed burnt or in any way hurt; some walked away at once in the departing crowd.

We spoke to the ring-master. He was evidently very pleased that everything had gone off well and, beaming, told us that all was over, that each man who had walked through the fire would be well for the next year, and that no woman was allowed to compete.

DAVID FREEMAN.

The Gypsies of Sarawak. (Punans.)

To find these interesting and delightful people you must desert the highways and even byeways of Sarawak and delve into the heart of jungle land, the haunt of the bear and barking deer, the wild cat and argus pheasant; you must travel up and down many little streams, the beginning perhaps of mighty rivers, whilst overhead you may hear the sound of the great Hornbill as he flies from his feeding ground back to the giant trees that serve for his home. All the time you will have the feeling that unseen eyes are watching you and so indeed they may be—for Punans are timid people and greatly fear the roving Sea Dyak and it is said they have the art of camouflage in its most perfect form. From behind trees motionless people will watch your progress and later will astonish you, in their encampment, by informing you that they saw you pass such and such a place the same morning whilst you yourself and your followers have seen nothing. My guide, on the occasion I have in mind, was a Klabit who was a friend of many Punans and he said that they knew his voice and were not afraid of him. We had walked a whole day on the chance of meeting some of these people, and had indeed passed many of their former camping places discernible by the old sago trees that had been worked over the small streams, and occasionally by a rotting leaf shelter that had once been their home for a time. We made our camp and spent a night on one of these small mountain streams and the next morning discovered that the unseen eye had examined us at night and timidly passed on, for there on the sandlike banks of the stream were the newly made footprints of a man. My Klabit friend sent up his rallying call but no response was forthcoming. We walked on up and over the sources of small streams and down the source of the streams the other side, not once but many times, and towards evening my Klabit friend suddenly said "I believe there are Punans near here." He darted through a side track into the jungle and soon called for me to come along. There perhaps 25 yards from the stream were five mushroom like shelters about 10 yards from each other, the home of the gypsy. The headman, a kindly looking man of startling whiteness who wore a small beard, came down and led me to his house which would barely hold three people. It was built about 15 feet

from the ground and of very light material and about 5 feet across. He told me in simple language that the white man had given his people life and so they were delighted to receive a white man in their home. Our medium of conversation was Klabit with which we both had a nodding acquaintance.

Slowly the other members of his encampment lost their shyness and the women and children came round and stood either on the stairs, which was an ordinary pole, or round about below.

The women were wearing small slit skirts of red material given them by Kayans and like the men were of a peculiar white colouring. The men were stockily built and are great hunters as they depend entirely on their blowpipes with their poisoned darts for their existence. The women make sago from the wild trees and collect jungle fruits, whilst the men go hunting; and should there be a scarcity of game, dry sago is the only food they rely on. There seemed to be no old people and this I have found with other Punans and Ukits. Chest troubles seem to be the enemy that takes them to other hunting grounds and I should say they are fast dying out as a race. The Klabit say that until quite recently when their chief came into this district the Punans wore no clothing i.e. about 40 years ago.

The women wear fibre rings as leg supports, the same as men in other tribes, and often accompany their men folk on their hunts. They seem to have no set ideas about religion but believe big trees, large stones, rivers and mountains are possessed of spirits. There are also certain pigs that are said to have a spirit. They have a few charms, amongst which is a certain wood that attracts game to be blowpiped. When anyone dies they simply move on, leaving him or her in the shelter where they lie.

The Muruts say that the first Punans were two Muruts who were too lazy to work in the sun or the padi fields and ran away into the jungle. The leader told me that his people had roamed in this same district between two large rivers for many years, certainly ever since his grandfather's time. They move as the wild sago gets worked out, seeking fresh hunting lands. A people of the jungle living very much like animals, hunting and with the fear of the hunted in their hearts. One leaves their primitive encampment with the thought that here is a link with man's origin, but realizing what tremendous progress man has made since our forefathers too lived the life of the hunter, and with pity in one's heart for these simple people who are slowly, like the wild beast, being exterminated by the ravages of man and disease.

In Sarawak, these people may be found between the Apoh and Tutoh, in the Ulu Rejang, in the Bintulu District, and in the jungle near Bukit Batu by way of the Mujong, amongst other places. In the main their language I believe is the same. I have had opportunity of comparing two only of these districts and they are almost identical.

E. L. ANDREINI.

Some Land-Dayak Words.

Collected at Tabekang, in the Sadong district of Sarawak.

Aba	do not, let not.
Adug	chest.
Adüh	is, are, has, have.
Aji	go.
Aku	I, me.
Ama	mat.
Ami	we, us.
Amu	you.
Amú	long (of distance).
Ana	child.
Andu	day.
Anga'	thirsty.
Angking	finger.
Ani	which, what.
Anüg	fine, delicate.
Anyan	steps, ladder.
Apui	fire.
Ttüh	end, extremity.
Awa	liver, seat of emotions.
Ba'a	head.
Badür	dry.
Bahas	big, large.
Batan	throw away.
Batuh	stone, rock.
Bauh	new.
Bayu	not yet.
Bëbi	cold.
Bëdapud	to meet.
Bëdinga	can, could, able.
Bë'ek	bad, wicked.
Bëlangi	to dance.
Bëngam	deaf.
Bëras	rice.
Bibih	lip.
Bisah	wet.
Bisaw	satisfied.
Bina	very, exceedingly.
Bubong	hill.
Bübür	mouth.
Bükün	it is not, there is not, no.
Bükor	knife, chopper.
Buntan	coconut.
Buran	moon.
Buru	hair, feathers.
Bütüh	eye.
Bü'üs	sleep.

Da'ih	forehead.
Dari	male.
Darud	mountain.
Datu	high.
Dawan	to dry in the sun.
Dawür	leaf.
Dayong	female.
Dayür	land, shore.
Dëmbar	old (of things), long (of time).
Dësëpa	outside.
Dingan	companion.
Düdüt	soft.
Duhdëni	where.
Du'üh	two.
Èga	refuse, will not.
Èndi	one.
Ènggam	forearm.
Èntayan	footpath of logs, small bridge.
Ènta'uh	right hand side.
Èntian	remember.
Gaga	beard.
Gamor	bathe.
Gapi	whither.
Gëlang	wristlet.
Gënan	name.
Gëntu	strong, energy.
Gënus	moustache.
Gëra	coarse, rough.
Gëru	upper arm.
Hong	much, many.
Ichuk	small, little.
Iju	seven.
Ijür	just now, a short time ago.
Inia	man, mankind.
Ira	wish, desire, want, like.
Irau	leaf 'atap.'
Iti	this.
Iüh	yes.
Jagu	morning.
Jaju	behind.
Jamu	short skirt worn by women.
Jarat	walk, proceed.
Jëpeh	soft.
Jepüh	teeth.
Jëteh	tongue.
Jukut	overgrown, entangled.

Kabus	dead.
Kadohma	soon.
Kai	no, not.
Kamut	mistake.
Kasung	dog.
Kawi	shoulder.
Kayu	wood, things.
Kěduk	short.
Kěja	foot.
Kěna'	correct.
Kěping	ear.
Kěbai	do, make.
Kimpang	lame.
Kinya	youth.
Kiran	arrange, set in order.
Kökō	neck.
Kokot	burnt.
Kōngō	throat.
Kopar	thick.
Kreja	work.
Krěshik	gravel, sand.
Kudu	how many.
Kumani	how, in what manner.
Kumpuan	ever.
Kūnūh kūnūh	in haste, with all speed.
Lagi	again, more.
Lambat	slow.
Lapang	visible.
Lěbeh	more.
Lědeh	thin.
Luah	emerge.
Lawar	broad.
Ma'an	eat, food.
Mahi	eight.
Mahid	left hand side.
Malang	fool.
Malur	old farming land, young jungle.
Maman	go down river.
Mamoh	bathe.
Manok	bird.
Maring	return.
Měna'	empty.
Měnab or mēnam	sick.
Měnūh	arrive.
Měsuopi	whence.
Miasu	eyebrow.
Mijaw	stand up.
Mudek	go up river.
Mudin	alive.

Muhun	descend.
Murut	enter.
Mohun	Sa-mohun = ten. Sa-mohun ěndi = eleven, and so on. For twenty, vide 'Puru.'
Na'i	stomach.
Nanchak	order, command.
Nano	cook.
Narang andu	midday.
Narid	pull.
Nawa	hunt.
Nĕngkat	pierce.
Ngadup	self.
Ngaju	go to (Malay 'aga').
Ngarim	night.
Ngĕnum	six.
Ngudut	Bamboo pipe for tobacco (Malay 'serobok'), to smoke a pipe.
Ngulu	to sit.
Ngundah	make.
Niab	count, calculate.
Nyab	is not, are not.
Nyawa	daylight.
Nyegur	door.
Nyĕndun-andu nyĕndun	yesterday.
Nyĕndun nya- min	day before yesterday.
Nyuhup	drink.
Nyumah	climb.
Nyungkah	request.
Nyungkun	keep, retain.
Oboh	all.
Obor	finished, complete.
Odög	strike, incur.
Pa'agh	deer.
Padi	unhusked rice.
Pagi	to-morrow.
Pagi sa'a	day after to-morrow.
Pagi sani	day after day after to-morrow.
Pagoh	good.
Pantas	quick, fast.
Paya	possible.
Payam	slowly, carefully.
Payu	deer.
Pĕkat	come to an agreement.
Pĕnga	pig.
Pĕtüh	evening, dark.
Pĕnoh	full.

Prëksa	examine.
Pri'i	nine.
Puan	know.
Pümpi	cheek.
Püpah	palm of hand or foot.
Puru	a group of ten (Malay 'puluh'), but only used for numbers twenty and over.
Ra'ang	chin.
Ramin	house.
Ratus	hundred.
Riang	hard.
Rimuh	five.
Robang	hole.
Sagür	low.
Sahun	tobacco.
Sakar	narrow.
Sarat	leg ornament, made of brass wire and worn on calf of leg.
Sarin	similar to 'sarat' but worn on arms.
Sëbab	because, reason.
Sëburu	hungry.
Sëdur or Sëdeh	enough.
Sëna	speak.
Sëni	afterwards.
Sënindi	collect, bring together.
Shinüg	near.
Shiru	hot.
Sijaw	up river.
Sikuh	elbow.
Silap	silver dollar.
Singkuhun	pole, walking stick.
Siok	domestic fowl.
Sisu	breast.
Suku	quarter.
Su'uh	obey.
Taban	bring.
Tahup	loin cloth.
Tai	hang.
Tagüh	hold.
Tanah	earth, land.
Tarip ngarim	midnight.
Taroh	three.
Tarun	jungle.
Tawan	swamp.
Tayüh	before.
Tëbük	see.
Tëda	middle, half.
Tëkat	lift, carry away.

Tembang	mad.
Tengan	hand.
Tengun	tree.
Tiap	tell, inform.
Tinang	wear, use.
Tiyūh	that, those.
Tuang	pour.
Tumbit	fetch.
Tumi	necklace.
Tumu	push.
Tu'u	old, aged.
Tu'uh	careless.
Udu	grass.
Ui	rotan.
Ujong	prevaricate, untruth.
Umboh	was, has been (Malay 'sudah').
Umpat	four.
Umun	water.
Undu	nostril.
Ungut	young.
Unuh	nose.
Uri	medicine.
Wah	inside.
Wongmeni	when.

G. BERESFORD STOOKE.

Malay Equivalents for Military Terms.

The following suggested Malay equivalents for English terms denoting military rank may be of interest. Captain H. M. Said, s.m.j., of the Johore Forces and Private Secretary to His Highness the Sultan of Johore has been good enough to make amendments or alterations.

Field Marshal .. ..	.. Dato' Panglima Prang.
General .. ..	.. Panglima Besar.
Lieutenant-General ..	.. Panglima Kanan.
Major-General .. ..	.. Panglima Kiri.
Brigadier-General ..	.. Panglima Anchar.
Colonel .. ..	.. Panglima.
Lieutenant-Colonel ..	.. Panglima Kechik.
Major .. ..	.. Hulubalang Besar.
Captain .. ..	.. Hulubalang.
Lieutenant .. ..	.. Pahlawan.
Second Lieutenant ..	.. Pahlawan Muda.
Sergeant-Major .. ..	.. Pendikar Besar.
Sergeant .. ..	.. Pendikar.
Corporal .. ..	.. Dekar.

Lance Corporal	Alang Dekar.
Private	Gagah.
Commander-in-Chief	Imam Prang.
Colonel-in-Chief	Panglima Atas.
Staff Officer	Pegawai Dalam.
Warrant Officer	Perwira.
Quarter Master	Juru Pelabur.
A. D. C.	Apit Limpang.
Land Forces	Tantra Darat.
Sea Forces	Tantra Laut.
Army Corps	Bala Tantra.
Troops	Ketumbakan tantra.
Battalion	Ketumbakan Agong.
Regiment	Ketumbakan.
Company	Pesokan.
Wing	Sayap.
Platoon	Bahagian.
Section	Sa-perbahagian.
Standard	Panji-panji.
Colours	Tonggol.

N. M. HASHIM, CAPT.

Malayan Spiritual Sidelights.

Everyone recognises the feeling when traversing a new route to a given destination: the distance seems to be longer than it actually is, the time to drag; and of course the explanation is that not knowing the destination except by name, one is apt to expect every minute to arrive at the place—hence the idea of lengthiness. But on the return journey, when one recognises every turn or landmark on the route, one seems to get back to the starting point much sooner than one had anticipated. The Malay puts down that feeling to another cause: he says on the outward journey the spirit of the traveller must address and make salutations to the spirit of every tree and stone along the route, who are, of course, strangers to him, and this hampers his progress, giving that sense of extra lengthiness; but on the return journey all these spirits are like old acquaintances so that salutations between them can be dispensed with.

N. M. HASHIM, CAPT.

A Pig-eating Python.

Whilst travelling around the Ulu Rejang, some Dayaks told me the following story about a python, which from their account must have been about 22 feet long.

We had returned from hunting and were commencing to cook our evening meal when our attention was attracted to a pig which

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emerged from the jungle on the opposite side of the river and unconcernedly came down to the water to drink, without observing us.

Our chief was contemplating slaughtering the beast when we were surprised to see a python of exceptionally large dimensions, slither from the undergrowth in the track of the pig. The python drawing near to the pig suddenly made a charge, biting the neck of the beast then quickly erected its body in coils on each side of animal and slowly brought pressure to bear by forcing the coils on the one side against the coils on the other—(the pig being in between).

After a short interval, the pig which had been struggling violently appeared incapacitated, but the python waited some minutes. The snake then proceeded to assure itself as to the fighting capacity of the pig by jabbing with its tongue at the eyes, ears, mouth, nostrils and other delicate portions of its body, but being satisfied that there was no movement, released its hold.

The python then commenced to prepare its meal for convenient digestion by covering it evenly with its saliva, turning the pig over to prepare the other side—then having completed this performance opened its jaws to an extraordinary extent and to our amazement swallowed the whole animal, in what appeared to be about five gulps.

The python now being surfeited and somnolent, we slaughtered it, cut it open and obtained a large pig for our supper having been saved the tiring necessity of hunting.

G. T. MACBRYAN.

Notes on the Internal Anatomy of *Liphistius batuensis*, Abr.

[As stated in a former paper¹, I was able to provide my friend Mr. B. H. Buxton with a number of specimens of the Batu Caves spider *Liphistius batuensis* Abr. for the purpose of dissection and the results of his investigations (which are mostly of a negative character, but none the less valuable on that account) are contained in the following notes with which he has supplied me together with his kind permission to publish them as I might think fit. I am very much indebted to Mr. Buxton for this permission and gratefully avail myself of it.—H. C. Abraham].

Four specimens of *Liphistius batuensis* for sectioning were received in 1923 from Mr. H. C. Abraham to whom my best thanks are due.

I hoped to find some evidence that *Liphistius* is more primitive than the Theraphosid spiders, but failed to do so.

1. *Coxal Glands*—The Theraphosid spiders have two coxal glands on each side of the thorax, each with its terminal saccule

1. Journal Malayan Branch, R. A. S. 1, 1923, p. 14.

and a collecting tubule leading into the labyrinth, a long coiled tube lined with striated excretory epithelium, at the distal end of which is an exit tubule with an outlet to the exterior.

The anterior of these two glands is in segment III, with an outlet just behind the coxa of the third appendage; and the posterior gland is in segment V, its outlet being behind the fifth appendage.

The labyrinth tubes of the two glands run from segment III to the middle of segment VI, interlacing and coiling over each other, so that in sections it is impossible to determine to which of the two systems the tubules actually belong.

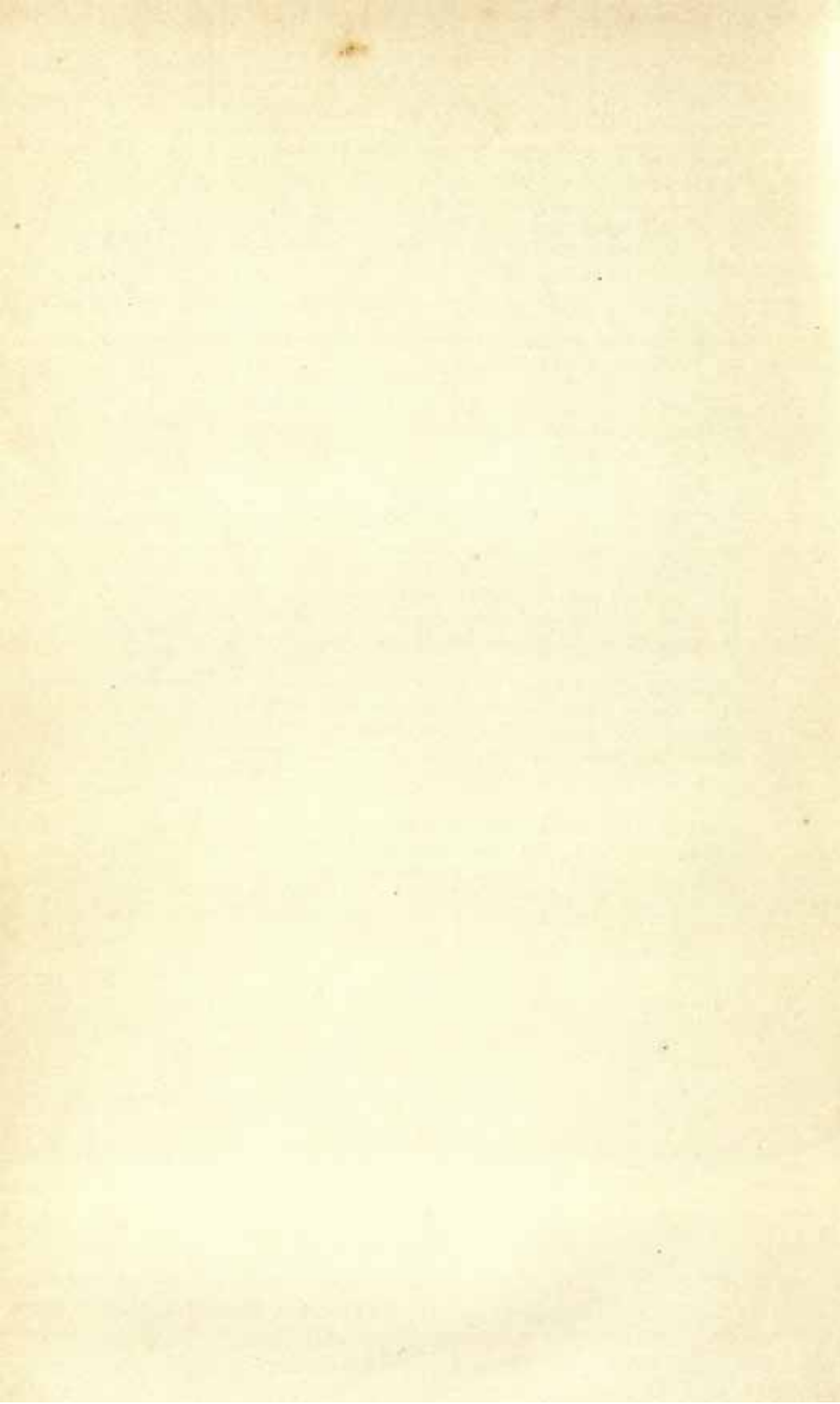
In the *Araneae Verae* the coxal gland of segment V has been lost; that in segment III alone remaining. The coxal glands of *Liphistius* resemble those of the Theraphosid spiders in every particular, and are not in any respect more primitive.

2. *Ganglia*.—With regard to the ganglia of the nervous system, in all adult and immature spiders there are five ganglia, belonging to the abdominal region, which are missing, but in a larval specimen of a Theraphosid (*Chilobrachys* sp. from Sumatra) I found five transient ganglia on either side of the abdomen. These ganglia can be observed just after hatching out from the egg, but in a week, and long before the moult from larval to immature, they disappear.

I hoped to find that these transient ganglia were more permanent in *Liphistius*, but in none of the specimens examined (2 adult and 2 immature) is there any trace of them. It is possible that they may persist longer in the larval *Liphistius* than in the larval Theraphosid, but there is so far no evidence that this is the case.

3. *Other Structures*.—Examination of other organs and structures in *Liphistius* affords no indication that it is anatomically more primitive than the Theraphosid spiders. *Liphistius* appears to be much more nearly allied to the Theraphosids than are the latter to the *Araneae Verae*.

B. H. BUXTON.



A Grammar and Vocabulary of the Dusun Language.

BY A. L. GOSSENS.

I have often been invited to give to the public whatever knowledge I have acquired of the Dusun language during my long stay amongst the tribe. My courage has failed me hitherto—but the hope that some one, by the publication of this short grammar and vocabulary may be roused to criticism and do better, has induced me to print.

Nobody will deny that, when one has to deal with a language hitherto unwritten and so spoken differently in every river or district (with an admixture of other languages such as Malay, Bajau, Murut, etc.) the difficulties are not of an ordinary kind.

In this vocabulary I have followed the pronunciation of Kadazan as used in Papar. Dusun call themselves Kadazan.

Phonetics.

The vowels *a, e, i, o, u* are pronounced as follows:

a as in 'father'; *ama*.

e as in 'may'; *tume* trickle, *song te* one drop.

e as in 'ten'; *songnien* when.

i as in 'meet'; *muhi* return.

i as in 'sing'; *oniting* clear.

It is often very hard to distinguish the *e* from the *i* e.g. *eno* 'that', *ade* 'brother, relation'.

o is pronounced like *aw* in *law, saw*.

o in very few words has a sound between *ó* and *u* as in *to* or *tu* 'seven'.

ó in a few words and also those of foreign origin, is sounded as in "note".

u is pronounced as *oo* in 'look'; e.g. *nunu* what; *nuhu* hill.

Each vowel is pronounced by itself.

y following a vowel makes one sound with it, as in *mohoying* 'old man', *oy* as in 'boy', 'joy': *kaday*, shop, *ay* pronounced like 'eye'.

r, l, h are often exchanged for each other: e.g. *muhi, muli, muri* 'to return', according to the district people live in: sometimes it is left out.

g is always hard as in "to go".

j as in 'Jill'.

In the vocabulary *oo, ua, uu, uo, ui, aa, ao, ia, ii, io, iu* are never to be sounded as diphthongs; but *o'i* and *a'i* are used to distinguish these double sounds from the diphthongs *oi* and *ai*.

Whenever the vowel is long, it is marked *ā, ī, ō, ū*, e.g. *koimān* deed; *sumobōng* to go across. It is at least double the length of the ordinary *a, i, o, u*.

With regard to the verbs, the active and passive are given. e.g. *momizada*, *zadaan* abandon; *mongohim*, *ohimon* to abjure, deny; *kumodos kadasan* to abstain; the final *an* or *on*, in case the active voice ends in a vowel, should be separately pronounced; and if it ends with a consonant, in pronunciation that consonant is doubled:—*ohimon*, *kadasan* really sound *ohimmon*, *kadassan*.

The Article.

There is no article in Kadazan.

When it is desired to specify particular objects, the pronouns *iti* 'this', *eno* 'that', and *e* 'which' are used. When the name of a person is pronounced, *zi* is placed before it, e.g. *zi Daim*; also when some special person is spoken of with respect, *zi mohoying* 'the old man', *zi kuvo* 'so and so', *z'ama*, *z'inde* 'father', 'mother'. *Zi* follows the declension of *zisay* 'who':—*suhap ni Daim* = 'Zi Daim's house'; *nimān ni Daim* 'done by Zi Daim'.

Substantives.

Nouns derived from adjectives are formed by the prefix *ka*, *ko* or *k* and affix *-an*:—*avagat* 'heavy', *kavagatan* 'weight, heaviness'. Often the word undergoes a change in sound; especially *a* is changed into *o*: e.g. *avassi* 'good', *korossian* 'goodness', and the affix *-an* is often sounded *-en*. If the adjective ends in *r* or *l*, it is changed into *h*, e.g. *ogingol* 'beautiful', *kogingahan* 'beauty'.

If a noun is derived from a verb, the first letter or syllable of the root of the verb, or sometimes the second is repeated:—*manakaw* 'to steal', *mananakau* 'a thief'; *mongimmuhau* 'to sweep', *i'immuhau* 'a broom'. Some may be said to be formed from the perfect tense (active and passive) by omitting *no* and adding *-an*,—*yumikot* or *ko'ikot* 'to come', *noko'ikot* 'has come', *ko'ikotan*, birth:—*matay* or *apatay* 'die', *napatay* 'has died', *kapatazan* 'death'.

Some are formed from the perfect passive by changing *no* or *na* into *ko* or *ka* and adding *an*:—e.g. *momohobong* 'to bury', *hobongon*, *nohobong* 'buried', *kahabangan* 'burial place'. *Mongovit* 'to bring', *oviton*, *noovit*, *koovitan* 'the thing brought'.

If the past is spoken of, *in* is inserted after the *k*:—*kinosusuran*, *kinapatazan*.

If a place is to be indicated where something is to happen or has happened, *o* is affixed instead of *-an*:—*kapatazo*, place of death: *amu miho hinonggo kapatazo-ku*, 'I do not know where I shall die'. *Kinapatazo* 'place where some one has died' *in* is inserted. *Kosusuro* place of birth, *kinosusuro* 'place where some-

body has been born; *kinosuango* 'place where somebody has entered; *kinohobuso* 'place where somebody has got out'.

Another way of forming nouns from verbs is by omitting the *noko* of the perfect active and affixing *-an*:—*momohobong* 'to bury', *noko pomohobong* 'has buried', *pomohabangan* 'place where one is going to bury', *pinomohabangan* 'place where one has buried somebody'.

Momohi 'to buy', *nokopomohi* 'has bought', *pomohizan* 'where something is being bought', *pinomohizan* 'where something was bought'.

Momatay 'to kill', *noko pomatay*, *pamatazan* or *pamatayan*, *pinamatazan*.

Magassu 'to hunt', *noko pagassu*, *pogossuvan*, *pinogossuvan*.

Momatay 'to kill', *noko pomatay*. Leaving out *noko* and affix *an* becomes *pomatay*, 'the instrument with which the killing is to be done', *pinomatay*, 'the instrument used in killing'.

Number: The plural if not sufficiently plain from the context is often indicated by *ogumu* 'many', *ngavi* 'all'.

Gender is indicated by the addition of the words *kusay* and *ondu*: *anganak kusay* 'boys', *anganak ondu* 'girls'.

Sangahan indicates full-grown male or *kusay* small male animals, *ontohuan* indicates full-grown 'boars', *tandaha* indicates full-grown cocks and *ondu* or *maganak* full-grown hens.

Adjectives.

Generally these follow their substantives with *do* or *d* between:—*uhun do alangkaw* 'a tall man'. But they may precede the noun, if stress is desired: *otuhid uhun d'eno* 'that man is just'. Most adjectives begin with *o* or *a*, a letter often dropped however.

COMPARISON OF ADJECTIVES.

Positive:—*alangkaw* 'tall':—*alangkaw zisido* 'he is tall'.

Comparative:—*alangkaw zi Daim ko Masutar* 'Daim is taller than Masutar'.

hobi langkaw ko 'taller than'.

alangkaw po ko 'more tall than', or 'still taller than'.

Superlative:—*alangkaw kopizo* 'very tall'.

alangkaw ko ngavi } 'taller than all'.

hobi langkaw ko ngavi }

Excessive:—*moindamaan langkaw* 'too tall'.

asakakan gazo 'too great'.

Subpositive:—this is expressed by reduplication: *alangkaw-langkaw* 'tallish'; *opuak-puak* 'whitish'.

Pronouns.

(1). PERSONAL PRONOUN.

Nominative case.

i' zou, ou.

Objective case.

doho

, thou ' <i>ziaw, ko.</i>	<i>diaw</i>
' he, she, it ' <i>zisido.</i>	<i>disido</i>
' we ' <i>zioy, oy, ooy, onoy, zitokow,</i> <i>kito.</i>	<i>dahay, tokow</i>
' you ' <i>ziozu, kow, konow.</i>	<i>diozu</i>
they ' <i>zosido.</i>	<i>dosido</i>

Zou, ziaw, zisido, zosido, zioy, zitokow are placed before the verb to indicate emphasis.

Zou kuma'a okon ko ziaw ' I go, not you '.

Zisay mugad ? Zou ' who is starting ? I '.

Ou, ko, oy, ooy, kow, tokow, kito are placed after the verb:—*muhi ou* ' I return '.

Zioy, oy, ooy exclude the person addressed.

Zitokow includes the person addressed.

Kito expresses two persons, the speaker and the person addressed:—*mintana kito* ' we two go on foot ' : *zosido mamadan* ' they go by boat '.

(2). POSSESSIVE PRONOUN.

my	<i>ku</i>	or	<i>dohodo.</i>
thy	<i>nu</i>	„	<i>diaw do.</i>
his, her, its	<i>nisido, zo</i>	„	<i>disido do.</i>
our	<i>za, tokow</i>	„	<i>dahay do, di tokow.</i>
your	<i>nuzu</i>	„	<i>diozu do.</i>
their	<i>nosido</i>	„	<i>dosido do.</i>
	<i>Suhap-ku</i>	„	<i>doho do suhap</i> ' my house '.

ku, nu, etc. follow the noun: *doho do*, etc. precede the noun, also with *tanganu*:—*doho tanganu suhap* ' my own house '.

ku, nu, nisido, zo, za, di tokow, nuzu, nosido are used to express ' by me, by you, by him ' etc.:—*niman nuzu* ' done by you '.

(3). RELATIVE PRONOUN.

e or *do* = ' who, which, that '.

uhun e midu ' the man who goes away ' : *pais e binohi-ku* ' the knife which I bought '.

(4). INTERROGATIVE PRONOUN.

Zisay ' who ' :—*Zisay miimang?* ' Who is fighting ? ' *Nimān nisay?* ' Who did this ? ' *Suhap nisay?* or *Disay do suhap?* ' Whose house ? '.

nunu ' what ' :—*Nunu mām nu?* ' What are you doing ? '.

hangga ' which ' :—*Hangga pihion nu?* ' Which is being chosen by you ? '.

(5). DEMONSTRATIVE PRONOUN.

d'itī ' this ' :—*suhap d'itī* or *itīnu suhap* ' this house '.

d'eno ' that ' :—*uhun d'eno* or *eno uhun* ' that man '.

The Verb.

The Dusun or rather Kadazan language has the active and passive voice, the passive being more used than the active. Beside these there is the deponent verb:—

i. en-cr.ča cu 'I make'.

tandaon ku 'is being made by me'.

sogiton ou 'I am sick'.

hangadon ou 'I long for'.

PRESENT TENSE.

sumimba ou 'I answer'.

sumimba ko 'thou answerest'.

sumimba zisido 'he, she, it answers'.

sumimba oy or ooy, tokow, kito 'we answer'.

sumimba kow or konow 'you answer'.

summīla zosido 'they answer'.

PAST TENSE.

suminimba ou, ko, etc. 'I, you, etc. answered'.

This is formed by infixing *in* usually after the first letter, but sometimes also after the first syllable, when it ends in *um*:—*tumanud* 'to follow'; *tuminanud ou* 'I followed'; *mongoy* 'to fetch'; *minongoy ou* 'I fetched'; *momobog* 'to beat'; *minomobog ou* 'I beat'.

FUTURE TENSE.

This is formed by the present tense with *māy* after the verb, or pronoun:—*mimang māy zisido* 'he will do it'; *sumimba ou māy* 'I shall answer'.

When connected with a word that already indicates the future, nothing more is added to the present tense:—*sumimba zisido do suwab* 'tomorrow he will answer'.

So, too when *mottu* 'probably' and *dati* 'perhaps', are used, nothing more is added: *sumimba mottu zisido* 'probably he will answer'; *mintana dati zosido* 'perhaps they go on foot'.

Sometimes the future is formed from the perfect passive by omitting *n* from the first syllable:—

novottu karat 'the rope is broken', *ovottu karat* 'the rope will break'.

notipu maraw 'the stick is broken', *otipu maraw* 'the stick will break'.

nahapos ko 'you have been whipped', *ahapos ko* 'you will be whipped'.

IMPERATIVE.

This is mostly formed by changing the first letter of the present tense *m* into *p* and suffixing *o* to verbs ending in a consonant and *no* to those ending in a vowel:—

mamanaw 'to walk', *pamanawo*.

mongidu 'to take off', *pongiduno*.

In words of two syllables beginning with *m*, this *m* is dropped:—

midu 'to go away', *iduno*.

mongoy 'to fetch', *ongoyo*.

miho 'to know' always retains the *m*.

If the verb has *bu*, *du*, *gu*, *hu*, etc. before the *m*, the imperative is formed by leaving out *um*:—

sumimla 'to answer', *simbano*.

humabus 'to go out', *habuso*.

tumanud 'to follow', *tanudo*.

gumuhi 'to return', *guhino*.

Sometimes a double imperative is used, *ongoy* from *mongoy* 'to go and bring' being placed before the second:—

ongoy tanud disido 'go and follow him'.

ongoy pokianu 'go and ask'.

Verbs beginning with *popo* 'to cause' omit one *po*:—

popohabus, *pohabuso* 'to let out'.

popoidu, *poiduno* 'to cause to run away'.

THE INFINITIVE MOOD.

This is like the imperative.

Onuay ou maraw pomobog disido 'give me a stick to beat him' from *momobog*.

Mongoy ou doid kaday pomohi do sada 'I go to the shops to buy fishes' from *momohi*.

THE PERFECT TENSE.

This is formed by placing *noko* before the imperative, and omitting the affix *o* or *no*:—

manganu 'to take', *panganu*: *noko panganu ouno* 'I have taken'.

midu 'to run away', *idu*: *noko idu ouno* 'I have run away'.

tumanud 'to follow', *tanud*: *noko tanud ouno* 'I have followed'.

miho is an exception, retaining the *m*, *noko miho ouno* 'I have known'.

The words 'I cannot', 'I do not' are often expressed by the perfect without the prefix *no*:—

amu zou kopanau, 'I cannot walk'

amu zou kougad, 'I cannot start'

amu zou kaakan, 'I cannot eat'

THE PLUPERFECT TENSE.

This is mostly rendered by the perfect. When however an act is just past, the perfect is used but without the prefix *no*, only *ko* remaining; in forms not having *ko* but only *no*, *no* is changed into *ko*.

kaakan minugad ou 'as soon as I had eaten I started'.

kougad ko yuminikot zisido 'just as you had left he came'.

To express the action still more proximately, the same form is used but the first syllable is repeated and raised in sound:—

koyiyikot zisido 'just as he had come';

kapapatay zisido 'just as he had died'.

THE PARTICIPLE PRESENT.

This is formed by repeating the imperative, but changing the first letter (if consonant) of the first word into *m*:—

mobōs 'to speak, say', *mōs-bōs* 'saying'

humurap 'to call out', *murap-hurap* 'calling out'

tumanud 'to follow', *manud-tanud* 'following'.

Should the imperative begin with a vowel, *m* is added:—

muhi 'to return', *uhi*, *muhi-uhi* 'returning'.

midu 'ran away', *idu*, *midu-idu* 'running away'.

Those that can have a shorter imperative follow the same rule:—

mamanaw 'to walk', *manaw-panaw*.

popoidu 'to cause to run away', *moidu-poidu*.

These forms rather indicate repetition. Where no repetition is indicated *e.g.* 'he started, saying . . .', 'he started and said', the Kadazan would simply say: *minugad zisido do mobos* . . .

When the participle expresses a state or condition the prefix *po*, *poi*, *poin* or *poing* is placed before the imperative:—

humuri 'to lie down', *poinhuri* 'lying down'

modop 'to sleep', *poingodop* 'sleeping'

mikow 'to sit', *poiyikow* 'sitting'

poinhuri zisido 'he is lying down'.

THE CONJUNCTIVE MOOD.

The present, imperfect and perfect of this mood are expressed by their respective form with *da* after it. So, too is expressed 'may you'.

'I would go' *kuman ou da*; 'I would have gone' *nokokaa ou da*; 'may you be glad' *mouhagang ko da*; 'may you help me' *tumamba ko da doho*.

The words 'I should like', 'I am anxious to' are expressed by *mingko* and doubling the first syllable or letter of the verb:—the imperative being used.

mingko mimiho (from *miho* 'to know') 'I should like to know'.

mingko oontong (from *montong* 'to see') 'I should like to see'.

mingko ta tanud (from *tumanud* 'to follow') 'I should like to follow'.

mingko ravaar (from *maar* 'to build') 'I should like to build'.

"On the point of, have a mind to, nearly", is expressed by *ti*:—

tiakan 'have a mind to eat'; *tiinum* 'have a mind to drink';

tiodop 'have a mind to sleep'; *tiugad* 'have a mind to start';

tiuhi 'have a mind to return'.

Sometimes the first character is doubled:—*tiinum*, *tiaakan*, *tioodop*, *tiugad*, *tiuhi*.

"Nearly" = *tiko* or *tika*:—

tikaavi 'nearly finished' or *tikaaavi* for emphasis

tikoontok 'nearly hit' or *tikooontok*

tikopatay 'nearly dead' or *tikopapatay*

"At time of, whilst, during" is expressed by *masso*, *ontok*, *dong*:—

masso do modop 'whilst sleeping'; *dong osodop* 'during the night'.

"At the time of, at the moment, when, as soon as, if" is often expressed by the perfect tense without the prefix *no*:—

'when he comes, you go', *koyikot nopo zisido*, *ugad ko*.

"Do mutually" is expressed by *sopi* before the imperative, the first syllable being repeated if more than two persons are concerned:—

sopiginaro 'to love one other', *sopigiginaro* if more than two.

sopitamba 'to help one another', *sopitatamba* if more than two.

Sometimes also the verb is repeated:—

sopitamba-tamba 'to help each other'

sopitanud-tanud 'to follow each other'.

"All do, are busy doing" is expressed by *son* or *song* before the imperative repeated, or with the first syllable abbreviated:—

son saga saga or *son sa saga ngavi* 'all want'.

"Let me" is generally expressed by the imperative passive with the pronoun *ku* 'by me':—

let me hear *kinongoho-ku*

let me beat *bobogo-ku*

let me kill *patazo-ku*

kinongoho ou 'let me be heard' or 'hear me' *kinongowo doho*

bobogo ou 'let me be beaten' or 'beat me' *pomobogo doho*

patazo ou 'let me be killed' or 'kill me' *pomatayo doho*.

PASSIVE VOICE.

The passive is much used.

(1) The present passive is formed from the imperative by adding *on* or *an* and omitting the affix *o* or *no*.

Sumimba to answer; *simbano*, *simbaon ku* 'being answered by me'

simbaon nu 'being answered by you (thee)'

simbaon nisido or *zo* 'being answered by him, her'

simbaon za, di tokow 'being answered by us'

simbaon nuzu 'being answered by you'

simbaon nosido 'being answered by them'

It is difficult to lay down a rule when *on* and when *an* is to be used, but most verbs take *on*, especially when ending with a consonant and often the preceding *a* is for the sake of euphony changed into *o* to agree with *on*:—

tumanud to follow, *tanudo*, *tonudon-ku* 'followed by me'.

Verbs ending in *ay*, *oy* change the *y* into *z*:—

sumakay 'to load', *sakay*, *sakazon*.

mongoy 'to go and bring', *ongoy*, *ongozon*.

momatay 'to kill', *patay*, *patazon*.

Others ending with *i* have *z* inserted:—

momohi 'to buy', *bohizon*.

momohani 'play, joke', *honizon*.

Others change *i* into *z*: e.g. *popotunui* 'to hand on', *potunuzon*.

Others again follow the ordinary rule:—*popoguhi* 'to return', *poguhion*: *sumuhi* 'retaliate', *suhian*.

Words ending with *r* or *l* change this into *h*, e.g. *monombor* 'to close the door', *tomtohon*: *mamagar* 'to give title', *gāhon*.

Some omit the *r*:—*mounggar*, *unggaon* 'to undo'. (This depends on locality. Hill people sound the *r* very strongly and put in the *r* where there should be none e.g. some hill people say *borosono nu ki wa* 'tell me if there is': in Papar we say *bōsono nung kiiso*.)

The passive form used without an agent renders the sense of 'being done' or 'to be done': *momohapos*, *hoposon* 'to be whipped': *monuhu* 'to order', *suhuon* 'to be ordered': *ngavi-ngavi umo tonomon* 'all the fields are to be planted': *ogumu no uhun duhungon* 'many people are being deceived'.

Besides the usual way of expressing the present, there is one other way with *mān* from *mimang* 'to do', and the imperative: *mān ku bobogo* 'I beat him'.

(2) The imperfect and imperative are formed by changing *on* into *o* or *an* into *ay*, also by *māy* imperfect of *mān*, *mimang* 'to do'.

Another imperfect passive frequently used is this: the verbs whose present passive is in *on* (formed from imperative active by adding *on*) have the imperfect also formed from this imperative active by inserting in between first and second letters e.g. *bobog* from *momobog* 'to beat', *bobogon*, *binobog*, or some times before the word. e.g. *makan* 'to eat', *akan*, *akanon*, *inakan*; 'eaten by me' *inakan ku*.

(3) The future tense.

This is often expressed by the present passive or from the perfect passive by leaving out the *n* of the prefix *no*:—

Perfect passive *momohapos*, *nohapos* 'has been beaten with stick or whip'.

momobog, *nobobog* 'has been beaten'.

Future passive *ohapos* 'will be beaten'.

obobog 'will be beaten'.

(4) The perfect passive.

This is formed from the imperative active by placing *no* before it:—*tumanud*, *tanud*, *notanud* 'has been followed': *gumakom*, *gakom*, *nogakom* 'has been caught': no agent being mentioned.

It is also formed by inserting *in* and expressing the agent:—*momoga kom* 'to catch', *gakom*, *ginakom-ku*, 'caught by me'.

(5) The participle perfect is the same as the perfect passive.

The present perfect imperative conjugations are, as in the active voice, formed by adding *da*; so, too, "may you":—*bobogon ko da* 'may you be beaten'.

Adverbs.

Adverbs are formed by affixing *i* to the adjective or verb. e.g. *odomut* 'slow': *odomuti* 'slowly': *opuhod* 'loud', *puhadani* 'to be done loudly': *monginut* 'to do by bits', *monginuti* 'gradually':

do insan 'at once', *do insani* 'suddenly': *osuzuzab* 'slanting', *osuzuzabi* 'slantingly': *oygang* 'red', *oygangi* 'reddish'.

Sometimes the word is repeated:—*asaw-saw* 'repeatedly', *iso-iso* 'solely, singly'.

Numerals.

1	<i>iso.</i>
2	<i>duvo.</i>
3	<i>tohu.</i>
4	<i>apat.</i>
5	<i>himo.</i>
6	<i>onom.</i>
7	<i>to.</i>
8	<i>vahu.</i>
9	<i>sizam.</i>
10	<i>hopod.</i>
11	<i>hopod om iso.</i>
12	<i>hopod om duvo.</i>
20	<i>duvo ngo hopod.</i>
21	<i>duvo ngo hopod om iso.</i>
30	<i>tohu ngo hopod.</i>
99	<i>sizam ngo hopod om sizam.</i>
100	<i>hatus.</i>
300	<i>tohu nga hatas.</i>
301	<i>tohu nga hatas om iso.</i>
1000	<i>so hibu.</i>
1923	<i>so hibu sizam nga hatas duvo ngo hopod om tohu.</i>
4000	<i>apat ngo hibu.</i>
10000	<i>so hassa.</i>
40000	<i>apat nga hassa.</i>

ORDINAL NUMBERS.

1st *ko iso*; 2nd *ko duvo*; 3rd *ko tohu*, etc. The first *e ko iso*; the tenth *e ko hopod*.

Once *insan*; twice *induvo*; six times *ingonom*; ten times *inghopod*; hundred times *inghatus*.

Three times four *intohu ko apat*; five times ten *inghimo ko hopod*.

A

Abandoned	<i>nazadaan.</i>
Abdomen	<i>bubugan.</i>
Ability	<i>kabaahan.</i>
Abjure, to	<i>mongohim, ohimon.</i>
Able	<i>miho, mahaan</i> (of place <i>ko</i> or <i>ka</i> before the imperative of the verb: <i>kopanaw</i> able to walk)
Abolish, to	<i>momizada, zadaan.</i>
Aborigines	<i>uhun do pomogunan.</i>
About	<i>jangka-jangka; so-kuang-kuang.</i>
Above	<i>id savat, id saw.</i>
Abscess	<i>kohomputos.</i>
Abscond, to	<i>humossok, hossokon.</i>

Absent	<i>amu hino.</i>
Absent-minded	<i>bontongon, binontongon.</i>
Abstain, to	<i>kumodos, kadasan.</i>
Abstinence	<i>kakadasan.</i>
Abundant	<i>asapow, of rice in the field notunda.</i>
Abuse, to	<i>magahas, ahason; mamaki, pokion; momakay do amu padan.</i>
Accept, to	<i>manganu, onuron; yumamit, yomiton.</i>
Accident, by	<i>do amu noko miho.</i>
Accompany, to	<i>tumanud, tonudon; mitanud, pitonudon.</i>
Accomplice	<i>ki upakat, miupakat.</i>
According to	<i>do tumanud.</i>
Account, an	<i>poguntalan, korundingan.</i>
Accountant, an	<i>moguguntob.</i>
Accurate	<i>pintindu, pintunud.</i>
Accuse, to	<i>mangadu, oduron, poposaha.</i>
Accustomed	<i>nohuda.</i>
Ache	<i>oyuol, koyuahan.</i>
Acid	<i>moonsom.</i>
Acknowledge, to	<i>mangakun, okunon.</i>
Acquaint, to	<i>popoiho, poihoon; popova, povaon.</i>
Acquainted, to be	<i>notutunan, miho.</i>
Acquit, to	<i>popohapas, ayso do saha.</i>
Across	<i>miabpay, piabpazon, poingabpay.</i>
" , to place	<i>pofoabpay; dumapit, dopiton.</i>
" the river	<i>id sotoong.</i>
Act, to (do)	<i>mimang, mangan or mǎn.</i>
" (play)	<i>mingkanak-kanak, mingaray.</i>
Action (act)	<i>koimǎn.</i>
Active	<i>opoy.</i>
Add, to	<i>momohuang, huangan.</i>
" , in arithmetic	<i>popiamong, poomongon.</i>
Addition	<i>kooputan.</i>
Administration	<i>kotogorian.</i>
Admiral	<i>tumpu id dahat; pongnian do agazo do kapal prang.</i>
Admit, to	<i>poposuang, posuangan.</i>
Adopt, to	<i>paganakon ku, pinoganak ku.</i>
Adopted child	<i>pinoganak or pinaganak.</i>
Adorn, to	<i>momogingol, pogingohon.</i>
Adrift	<i>poingidu, muhun-yuhun, noyuhun.</i>
Advice	<i>kotudukan.</i>
" , to ask	<i>moki tuduk, pokitudukon.</i>
Advise, to	<i>monuduk, tudukon.</i>
Advocate, to	<i>mogobi, obian.</i>
Advocacy	<i>koobian.</i>
Affair	<i>koimǎn, parkara.</i>
Affairs	<i>pakarajaan.</i>
Affection	<i>kotuzuan.</i>
Affectionate	<i>otuzu, otohua.</i>
Affiance, to	<i>mangaboy.</i>

Affidavit	<i>pinonumpa-an.</i>
Affinity	<i>tokkin.</i>
Affirm, to	<i>mobās kopizo.</i>
Afflicted	<i>noko honggui, okonggui.</i>
Aforesaid	<i>binōs peguhui.</i>
Afraid	<i>modosi, yosizan, ohokob.</i>
After	<i>ahapas, id tohūi.</i>
Afternoon	<i>opuhid adaw.</i>
Again	<i>vagu, insan po.</i>
Age	<i>umur.</i>
Agent	<i>ohon, sinuhu.</i>
Agree, to engage	<i>sopitūt, noko pitūt, pitūtan.</i>
Agreement, an	<i>kopitūtan, pinitūtan.</i>
Agree, to (be friends)	<i>ambat-ambat, miad do ginaro.</i>
Agreeable	<i>moongis, sumaga, ōbo.</i>
Aground (of a boat)	<i>poinsansad, noko sansad; kosansad.</i>
Ague	<i>gagān ou, aip, aipou ou.</i>
Ahead	<i>id poguhu.</i>
Aim, to	<i>monin, tiuon, mongontok; monindu, tinduon.</i>
Air, (wind)	<i>yibut.</i>
Ajar	<i>poinsiib.</i>
Alas	<i>aradā.</i>
Alike	<i>miad, mihaga.</i>
„ (like father like child)	<i>momozo, vozoon.</i>
Alive	<i>poinpassi; mizow, poinmizow.</i>
All	<i>ngari-ngari: all together minanamot, both together minamot.</i>
Alley	<i>razaan.</i>
Allow, to (permit)	<i>poposontob, posontobōn.</i>
Allowance (money)	<i>ucen do pakazon; kasantātan do ucen.</i>
Alloy, to	<i>popoyohot, poyohoton ku.</i>
Ally, to	<i>miupakat, upakaton ku.</i>
„ , an	<i>upakat.</i>
Almighty	<i>povozoon ngari from poporozo.</i>
Almost	<i>ozipo, onineno.</i>
Alms	<i>ponginsian.</i>
Alone	<i>iso-iso, song uhun, ayso vokon.</i>
Alphabet	<i>a, b, c.</i>
Also	<i>nogi.</i>
Although	<i>unggu; ohi (beginning of sentence).</i>
Alum	<i>tawas.</i>
Always	<i>selajor, otihumbus.</i>
Amazed	<i>noosow.</i>
Ambassador	<i>ohon do Raja.</i>
Ambush, to lie in	<i>magarang, avangan ku.</i>
Amiable	<i>obinginaro.</i>
Amongst	<i>poingyohot, poingamong.</i>
Amok, to run	<i>momohamuk, homukan, monibas.</i>
Ancestors	<i>aki-aki.</i>

Anchor	<i>saru.</i>
" , to	<i>poposaru, posoruon ku.</i>
Anchorage	<i>pososoruon; harbour lilimbuon.</i>
Ancient	<i>haid.</i>
And	<i>om.</i>
Angel	<i>malaykat; guardian malaykat miontong.</i>
Anger	<i>kahadangan; of high person moruka.</i>
Angry	<i>ohodong; to get humodong.</i>
Angle, an	<i>sunduk.</i>
" , to fish	<i>mangapon, oponon.</i>
Animal, an	<i>yamu-yamu.</i>
Ankle	<i>ampangil.</i>
Annoy, to unknowing-	
ly	<i>mamahakut, hokuton.</i>
" make angry	<i>monompuhodong, tinompuhodong ku.</i>
Annoyed, to be	<i>noupus from moupus.</i>
" , feel remorse	<i>sumosol, sosohon (sorry).</i>
Anoint, to	<i>momogihir, gihian ku.</i>
Answer, to	<i>sumimba, simbaon.</i>
" , an	<i>simba, kosimtaan.</i>
Ant (generic term)	<i>kihaw.</i>
" (white)	<i>anay.</i>
" (fire)	<i>kihaw podos.</i>
" (large red in trees)	<i>haga, (small red) angkakalatak.</i>
" (black)	<i>ompotongar-tongar, (very small) oto.</i>
" (very small)	<i>sodom, kihaw api-api.</i>
" (very large in jungle)	<i>kihaw bohurang.</i>
Antidote	<i>pamantan from momantan, pantanon.</i>
Anvil	<i>pahandutan or hundatan.</i>
Anxiety	<i>kagagahan, avagat ginavo.</i>
Anxious (to get some-	
thing)	<i>oongit, (or) oyongit (determined).</i>
" expressed by	<i>mingko before the verb, of which the first syllable is doubled: mingko mimiho anxious to know.</i>
Anxiously waiting	<i>monuimon, puimonon.</i>
Anxious	<i>ogoho.</i>
Any	<i>honggo-honggo.</i>
Appearance	<i>koizan from mongy; kohintaan.</i>
Appoint, to	<i>mamaw, bowon, nabaw ku.</i>
" to office	<i>mamagar, gahon ku.</i>
" a day	<i>monimbagos from timbagos knot.</i>
Appropriate, to un-	<i>magampar, ampahan, naampahan; (wrongly,</i>
justly	<i>unwittingly nokosahu, nosohuan.</i>
Apostle	<i>apostel.</i>
Argue, to	<i>miuvar, urahon ku.</i>
Arise, to	<i>tumongag.</i>
Arithmetic	<i>kountaban.</i>
Ark	<i>arka, kaban kitua.</i>

Arm, the	<i>hongon.</i>
Armadillo	<i>buhukun.</i>
Armed	<i>ki yapo.</i>
Armpit	<i>pohikkok.</i>
Army	<i>kogumuan e ki yapo.</i>
Around	<i>id hiputi, poinghiput from humiput go round.</i>
Arrack	<i>arak, baka, hihing (raig do tinomol).</i>
" , to distil	<i>mangarak.</i>
Arrange, to	<i>popoampas, poampason ku.</i>
Arrangement	<i>kaampasan.</i>
Arrest, to	<i>manabpo, tabpaan.</i>
Arrival	<i>koyikatan, kinoyikatan (if past).</i>
Arrive, to	<i>yumiko.</i>
Arrow	<i>yamok of blow pipe.</i>
Arsenic	<i>urangan.</i>
Art	<i>kabaahan, kapandazan.</i>
Artery	<i>uhat do ha.</i>
Articles (goods)	<i>hampo-hampo.</i>
" (divisions)	<i>bahagi, sa-pasar.</i>
" (of agree- ment)	<i>suat do pinitatan.</i>
As	<i>miiad, mihaga.</i>
" before	<i>miiad do poguhu; reiterate sumaup, saupan.</i>
As long as (in length)	<i>miompok.</i>
" (in time)	<i>so-buray-buray, miiad buray.</i>
As much as	<i>so-gumu-gumu, miiad gumu.</i>
As quick as possible	<i>so-sikap-sikap, sikapan kopizo.</i>
As soon as	<i>kaakan mugad ko as soon as you have eaten you start.</i>
As well as you can	<i>rossion kopizo, songkwo-kwo rassi.</i>
As yet	<i>so-buray d'iti.</i>
Ascend, to (river)	<i>sumuhok.</i>
" (hill)	<i>tumakad.</i>
Ashamed	<i>nasangi, to make poposangi.</i>
Ashes	<i>aru.</i>
Aside	<i>poinsuvay.</i>
" , to put	<i>poposuvay, posuvazon.</i>
" , to keep	<i>pcopi, opion.</i>
Ask, to	<i>muhot, uhoton.</i>
" , for	<i>mokianu pokionuvon ku.</i>
Ass, an	<i>kalde.</i>
Assemble, to	<i>monimong, timongon ku.</i>
" , ryots	<i>mitimong.</i>
Assembly	<i>pitimongan.</i>
Assist, to	<i>monuhong, tuhongon; tumamba, tambaan.</i>
" , in harvesting	<i>tumatang, tabangan.</i>
Assistance	<i>kotuhongan, kalambaan, tabang.</i>
Asperse, to (water)	<i>mongizas, izason ku.</i>
Association (club)	<i>poioopuran, piniopuran from miapu.</i>
Asthma	<i>gonguk, gongukon ou hongkob.</i>

Astern	<i>id uhin, id hikudan.</i>
„, to go	<i>mogundur, unduhon.</i>
Astonished	<i>noosow, asasow will be</i>
Astronomy	<i>lajakaan do ombituon.</i>
At	<i>id.</i>
At first	<i>id poguhui, id puun, id tinimpuunon (long ago.</i>
At last	<i>id tohñi.</i>
At least	<i>uha-uha, amu kokuang.</i>
At once	<i>do insani.</i>
Atone, to	<i>monogit, sogiton ku.</i>
Atonement	<i>sogi.</i>
Attack, to	<i>yumabut, yobuton ku; humabut herlaw ansar.</i>
Attach, to	<i>popodokot, podokoton.</i>
Attempt to	<i>kuminam, kinaman.</i>
Attendant	<i>kohuang, susuhoon, supu.</i>
Attentive	<i>opōdot, pādatan; poingingat.</i>
Attention	<i>kapīdatan.</i>
Attest to	<i>sumayn, soynon ku from sign, sumassi.</i>
Attitude	<i>qinavo, kiomān.</i>
Auction, to	<i>momolelong, lelongon.</i>
Audience, to ask	<i>mokumibōs, mokiyoungōw.</i>
Aunt	<i>inay.</i>
Authority	<i>karassa, impohon (stand point).</i>
Avenge, to	<i>sumuhi, suhian.</i>
Avoid, to	<i>miras, irasan ku.</i>
Awake, to rise	<i>mossik, opossik, nopudahan.</i>
„, to cause to	<i>popo, possik, possikon ku.</i>
Away	<i>id halus, iduno from midu run away.</i>
Awhile	<i>amu buray, kodūk.</i>
Awkward	<i>asavaho, obekang (not used to).</i>
Axe	<i>panaha, kapak.</i>
Axle	<i>songko.</i>
Awning	<i>taap do kain, tinoup.</i>
Awry	<i>okindang.</i>

B

Baby	<i>naak do oninē, tatti.</i>
Bachelor	<i>hangay-hangay.</i>
Back, the	<i>hikud: id hikudon do suhap, at the back of the house; id ohikudan nu at your back.</i>
Bad (not good)	<i>amu arassi, amu oluhid (not just).</i>
„ (decomposed)	<i>nobuntung.</i>
„ (wicked)	<i>ayaat.</i>
Bag, a	<i>koṭob; rice bag (of leaves) bazong.</i>
„, money	<i>karong, upaw.</i>
„, used by Dusun women	<i>kampil.</i>
Baggage	<i>hampo-hampo, barang.</i>
Bail	<i>jamin, mananggong, tonggongon ku.</i>
„, to stand	<i>momojamin, jominon ku, monopong pongon ku,</i>

Bait (for fish)	<i>upan.</i>
Bake to	<i>mogurong, urongon, monunu, tunuvon.</i>
Baker a	<i>manananda do roti, lukang roti.</i>
Balance (remainder)	<i>noohu, topod.</i>
Bald	<i>nohugas.</i>
Bale out, to (water)	<i>manaid, soidan.</i>
Ball	<i>moondug, bōl.</i>
„ wicker	<i>raga.</i>
Ballast	<i>himtagat.</i>
Bamboo, different kinds of	<i>ruhu, tamahang, poying, sumbihing, barui.</i>
Banana	<i>dudungu.</i>
Bank (of river)	<i>isan do barang, tuhan do barang.</i>
„ , sand-	<i>andas, batin.</i>
„ artificial	<i>linda.</i>
Barber	<i>momumuga.</i>
Bare, to (turn up sleeves)	<i>mongongkon.</i>
Bargain, a	<i>pinibohizan, pajak, pinitatan.</i>
„ , to cheapen,	<i>monguang, popohuay, popokuang do hogo.</i>
Bark (of tree)	<i>kuhit do kazu; wood not yet formed under bark kution.</i>
„ , to (of dog)	<i>mogusig, usigon.</i>
Barrel	<i>tūng.</i>
Barren	<i>harun.</i>
Barrier	<i>lobon.</i>
Barter, to	<i>miohon, pihonon.</i>
Bashful	<i>moikom-ikom.</i>
Basin	<i>pandatan, binsuan.</i>
„ , a small	<i>mangkuk, larger sohugong, smaller sawan.</i>
Basket	<i>yaga, basid, saging, buong.</i>
Bastard	<i>anak pinodhonizan, anak ampang.</i>
Bat (vermin)	<i>pongit, mondikol, tuadan, pondiki.</i>
Bath-house	<i>suhap do popohuan.</i>
Bath-room	<i>hamin do pimpohuan, popohuan.</i>
Bathe to	<i>mimpohu, mimpohu, pohuan ku.</i>
Battle	<i>azow, koimangan; to fight miimang.</i>
Bawl to	<i>humurap, gumāng, gumisak.</i>
Bay (of sea)	<i>orung.</i>
„ (colour)	<i>asaub.</i>
Bazaar	<i>kaday.</i>
Beach	<i>papak, isan do dahat; sand oggis.</i>
Beads	<i>nuok, rosario.</i>
Beak	<i>linduk.</i>
Beam, a	<i>tontom, bangol, songko.</i>
„ , of light	<i>tinutud.</i>
Bean	<i>bahatong, kassang.</i>
Bear, a	<i>bohuvang.</i>
„ , to patiently	<i>sumangar, sangahan.</i>
„ , to support	<i>monukod, tukodon.</i>
„ , to on the head	<i>monuun, suunan.</i>

Bear, in arms	<i>mongibit, kibiton, monong yapo.</i>
" , to carry	<i>mongorit, oriton.</i>
" , children	<i>maganak.</i>
" , of fruit	<i>momiuva, monguva.</i>
" , witness	<i>sumassi, sossion ku.</i>
Beard a	<i>janggut.</i>
Bearings, axle	<i>saak.</i>
Beast	<i>yamu-yamu.</i>
Beat, to	<i>momobog, bobogon ku.</i>
" with fist	<i>monumbuk, tumtukon ku.</i>
" with open hand	<i>manapap, tapapon.</i>
" , to overcome	<i>kalama, naka lama.</i>
Beautiful	<i>ogingol, olondig.</i>
" , handsome	<i>apasaw.</i>
Because	<i>sabab, tu.</i>
Beckon, to	<i>mamaw, bouan mamahambay, hambazon.</i>
Become, to	<i>ataw, jumadi, jodizon.</i>
" , to let	<i>pobawan, pinobaw, kabawan.</i>
Bed, a	<i>oodopon, sinavat-savat.</i>
Bee	<i>potizukan.</i>
Beef	<i>onsi do sapi, daging.</i>
Beetle, black	<i>angangatar, buhod, gozong.</i>
" , red	<i>hinggaong, impupunod in coconut trees.</i>
Before	<i>poguhu.</i>
" , long ago	<i>poguhu-poguhui.</i>
Beg, to, ask	<i>mokianu, pokionuron ku.</i>
" , alms	<i>moki-insian, moki tuhong.</i>
Begin, to	<i>monimpuun, tunimpuun.</i>
Beginning, a	<i>tinimpuunon, puun.</i>
Behaviour	<i>koimān, ura, koindahanan.</i>
Behead, to	<i>manangod, sangadan; head hunter sangod.</i>
Behind	<i>id hikudan, id hikudon, id tohūi.</i>
Being, a human	<i>song uhun, uhun.</i>
Belch, to	<i>soduon.</i>
Believe, to (trust)	<i>humarap, harapon ku.</i>
Believe, to	<i>otumtazaan, abanaran, pisaya.</i>
Belief	<i>kotumbazaan.</i>
Believe, to suppose	<i>do okuraan ku.</i>
Bell, a	<i>lusing.</i>
Bellows	<i>puputan.</i>
Belly	<i>tizan.</i>
Belonging to (after)	<i>tanganu, (before the owner) dong or de.</i>
Below	<i>id puzut, id suibo.</i>
Belt a	<i>oogot.</i>
Bend, to	<i>humogud, momolinkuk, linkukon.</i>
" body	<i>suminkuku, posingkukuon ku.</i>
Bent	<i>nolinkuk, nokizow.</i>
Benevolent	<i>osuw.</i>
Beseech, to	<i>sumonsog, sonsogon, osonsog.</i>

Beside	<i>id isan do, id sampaping.</i>
Besides	<i>hagi po.</i>
Besiege, to	<i>momoliun, liunan ku.</i>
Besmear, to, with dirt	<i>momoyomui, yomuzan ku.</i>
„ , to oil	<i>mongumaw, umahon.</i>
Best	<i>arassi kopizo, no satu.</i>
Bet, to	<i>migono, gonoon ku.</i>
Betel-leaf	<i>daying.</i>
Betel-nut	<i>hugus.</i>
Betroth, to	<i>poposavo, posovoon.</i>
Betrothed	<i>soroon.</i>
Better	<i>hobi vassi.</i>
„ , to make	<i>momovassi, vossion ku.</i>
Between	<i>poinsisip, poinyohot, poinamong, pointanga.</i>
Beware, to	<i>mongingat, ingaton, manamong, tamangan.</i>
„ , take care	<i>tamangayo.</i>
Beyond	<i>id hombus-hombus.</i>
Bible	<i>suat kitua.</i>
Bid, to, offer a price	<i>poporatak, poratakon, popokuang.</i>
Bier	<i>paravantazan do hungun, hung.</i>
Big	<i>agazo.</i>
Bill	<i>suat do pomorundingan, rundingan, utang.</i>
Bill of bird	<i>kira.</i>
„ hornbill	<i>tinduk do anaw.</i>
Bind to	<i>sungang.</i>
Bird	<i>momogakut, gokutan ku.</i>
„ -cage	<i>ombohog.</i>
„ -nest	<i>pinjar, kukuongan do ombohog.</i>
Birth	<i>yumun do ombohog.</i>
Bit (a piece)	<i>kosusuran.</i>
„ of horse	<i>song putul or somputul.</i>
Bite to	<i>kakang.</i>
Bitter	<i>mongokot, kokoton.</i>
Black	<i>opo it.</i>
Blacksmith	<i>mo'itom.</i>
Blade of sword	<i>modsusupu, tukang bossi.</i>
„ , one of grass	<i>taum.</i>
Blame, to	<i>song hamba, song youn.</i>
Blaze, to	<i>poposuha, posahaon ku.</i>
Bleed, to	<i>sumikit.</i>
„ from nose	<i>humā, pōhaon.</i>
Blemish	<i>omponguson.</i>
Bless, to	<i>oyumui, juong, nayaat ngān.</i>
Blessed (holy)	<i>momoberkat.</i>
Blind	<i>kitua, ki berkat.</i>
Blinding, of light	<i>nobohow.</i>
Blood	<i>nosuhow or ncsuho.</i>
„ , of noble,	<i>hā.</i>
Bloody	<i>ki assar.</i>
	<i>ki hā.</i>

Blossom	<i>rusak.</i>
„ (bud)	<i>poinkungkom.</i>
„ full blown	<i>narahad.</i>
Blotting paper	<i>kertas do tologop, tologop.</i>
Blow, to	<i>momohobpu hobpuon, monovugi, sorugion.</i>
„ -pipe	<i>sopuk; to use sopukon ku, monopuk.</i>
Blue	<i>otomow do omuhok.</i>
Blunderbuss, a	<i>badil; to use a, bodihon ku from momadil.</i>
Blunt	<i>noingahan, amu kotugu.</i>
Boar	<i>ontohuan.</i>
„ wild	<i>bakass.</i>
Board a (of wood)	<i>papan.</i>
„ , to (lodge)	<i>monumpang, tumpangon ku.</i>
Boast, to	<i>moki āzow, maaansako, moompog, mooom-pogo.</i>
Boaster	<i>damansak.</i>
Boat	<i>padau, to use a mamadau.</i>
„ (a dug out)	<i>padau do oninē, binta.</i>
„ (a house)	<i>padahazag (a small schooner); padau e ki tinoup, (kajang) or kuhub.</i>
„ a small fishing	<i>pakaran.</i>
Boat-hire	<i>sira do padau, tambang.</i>
Body	<i>innan.</i>
Body (a dead)	<i>innan do napatay.</i>
„ (of an animal)	<i>innan do yamu-yamu do napatay.</i>
Boil to	<i>mananok, tonokon ku.</i>
„ (rice)	<i>mamaig, vinaig, magansak, ansakon ku.</i>
Boiled sufficiently	<i>noyōnos, yumōnos.</i>
Boil, a	<i>kohomputos.</i>
Bold	<i>kobusu, obusu.</i>
Bolt, a	<i>ontuvil.</i>
„ , to	<i>mongontuvil, onturihan ku.</i>
Bone	<i>uhang.</i>
Book	<i>būk, susuatan, suat.</i>
Booty	<i>inahavan from magahaw, linampasan.</i>
Border	<i>piyahatan, pivohitan, isan; hupi of clothes.</i>
Bore, to	<i>momongow, vongohon, botuitikon from lotuitik gimlet.</i>
„ „ (the ears)	<i>monobok, tobokon, tabakan.</i>
Borrow, to	<i>mongohos, ohoson.</i>
Bosom	<i>kangkab.</i>
Both, of you	<i>duro kow, duro-duro.</i>
„ , of us	<i>duro kito.</i>
„ hands	<i>duro no hongon or duro hongon.</i>
Bottle	<i>kassa, botol.</i>
Bottom (of hill)	<i>sondot, hongkodon do nuhu, puun id yunduk.</i>
„ (of box)	<i>uvow.</i>
„ (of boat)	<i>uvow, lunas.</i>
„ (posterior)	<i>busul.</i>
Bough	<i>yaan; of coconut and betelnut tree papa.</i>

Boundary	<i>piahatan, pirohitan.</i>
Bow (for arrows)	<i>orul.</i>
„ (to shoot with)	<i>mongorul, oruhon ku.</i>
„ to (the head)	<i>tumiduku.</i>
Bowl	<i>sohugong, binsuan, mangkuk.</i>
Box (chest)	<i>kaban.</i>
Boy	<i>anak kusay.</i>
Boys or girls	<i>angaanak.</i>
Brace (a couple)	<i>duro no innan, sa-pasang; of ear-rings soho-tuhan.</i>
Bracelet	<i>gohong.</i>
Brackish	<i>ananam, ohonsi, raig do ayaat.</i>
Brag, to	<i>mangagil, ogihon, moki āzow.</i>
Brains	<i>ulok.</i>
Branch (bough)	<i>yaan.</i>
„ , to	<i>mipango, misimpang.</i>
Brand a (mark)	<i>pomumuhanu from puhanu mark.</i>
„ , to	<i>momuhanu, puhonuran ku.</i>
Brandish, to	<i>mingkanjar, mikanjar.</i>
Brass	<i>sawassa, sansaing (copper).</i>
Brave	<i>agazo ginawo, agaab, ogoos.</i>
„ not afraid to speak	<i>obukat obusu, outspoken kobusu.</i>
Bravery	<i>kagaatan.</i>
Brawl, to	<i>mangasaw, miodu, momangkis.</i>
Bread	<i>ruti pound.</i>
„ fruit	<i>kosukun.</i>
Break, to	<i>monipu, tipuon; broken of wood, stick, bar metal notipu; of rope, wire novotu; of hard-ware, glass nababak; torn of cloth, wood, lengthwise nokinis.</i>
Break down, to,	<i>nohuzan, naavi uhod.</i>
„ (destroyed)	<i>nobinassa.</i>
„ , of river-side	<i>tumuhan, notuhan.</i>
„ in, to	<i>moguak, puakon ku, uakon ku.</i>
„ to pieces to	<i>mamabak, babakon ku.</i>
„ „ pulverize	<i>momoyuta, yutaon ku.</i>
„ off, to	<i>momutul, putuhon ku.</i>
„ promise, to	<i>mongohim, ohimon ku.</i>
„ in, to tame	<i>popohuda, pohudaon ku, momohuda.</i>
„ of day	<i>do surabi, osurabi, sumihaw adaw.</i>
„ „ (sunrise)	<i>kosihaw adaw.</i>
Breakers (surf)	<i>hakun, hakun do mamabak.</i>
Break-water	<i>tobon do raig.</i>
Breakfast	<i>akanon do dong osuvab.</i>
Breast	<i>kangkab.</i>
Breasts	<i>susu.</i>
Breath	<i>pinuhobo.</i>
Breathe, to	<i>momuhoto.</i>
Breeches (short)	<i>sampang.</i>

Breed, to	<i>gumompi, gompizon.</i>
„, to hatch	<i>mogomut, omutan.</i>
Breeze	<i>yibut.</i>
„ (land)	<i>yibut do takad.</i>
„ (sea)	<i>yibut do dahat.</i>
Bribe, a	<i>suap.</i>
„, to	<i>momuap, uapon, sinuap, sinuapan.</i>
„ to take	<i>moki suap.</i>
Bricks	<i>pampang, tana do vinung.</i>
Bride	<i>sovoon.</i>
Bridegroom	<i>manang saro, monong saro.</i>
Bridge, a	<i>sunsuzon.</i>
„, to make	<i>monunsuzon.</i>
„ to go over	<i>sumunsui, sunsuzon ku.</i>
Bridle a	<i>kakang.</i>
Bright (shining)	<i>okilow.</i>
„ of metal	<i>opuhang.</i>
„ clear	<i>oniling.</i>
„ day	<i>anaraw.</i>
Brim	<i>kabang</i>
Bring, to	<i>mongovi, ovilon.</i>
„	<i>popoatod, pootodon ku.</i>
Bring up, to	<i>gumompi, gompizon ku.</i>
Brisk	<i>osikap.</i>
Bristles	<i>vuhu do ipus.</i>
„ put up, or feathers	<i>sumikēt.</i>
Brittle	<i>ōpu.</i>
Broad	<i>alangka, ahaab.</i>
Broil, to	<i>monunu, tunuvon.</i>
„	<i>momogoui, gouzon, ginoui.</i>
Brooch, a	<i>korasang.</i>
Brook	<i>paho, (pahu fruit).</i>
Broom	<i>iimmuhaw, sususi.</i>
Broth	<i>sūp, vaig do onsi do tinanok; vaig do inapa; vaig do manuk, sada.</i>
Brother (elder)	<i>ade do otuo.</i>
„ (younger)	<i>ade do omuhok.</i>
„ in-law—by sister	<i>gassi.</i>
„ in-law—by wife	<i>magahong.</i>
„ male relations of married couple	<i>ondig man to man.</i>
„ female rela- tions of mar- ried couple	<i>bois woman to woman or man.</i>
Brow (forehead)	<i>yabass.</i>
„ (of hill)	<i>tampun do nuhu.</i>
Brown	<i>oruhog; ovok.</i>

Bruised (outside or skin)	<i>nagahas.</i>
" (inside)	<i>nohomog.</i>
Brush, to	<i>momuzay, puzazon ku.</i>
" , a	<i>pupuzay, brus.</i>
" , hair	<i>brus do obūk.</i>
Brushwood	<i>ongungut.</i>
" (secondary jungle)	<i>kokozuran do noomuhok.</i>
Brutal	<i>mīad do yamu-yamu, osiow.</i>
Bubble to (of boiling water)	<i>gumohok.</i>
" to make	<i>popogohok, pogohokon.</i>
Buck	<i>sangahan do lambang.</i>
Bucket	<i>utin, sasāid (native).</i>
" (for baling)	<i>manāid.</i>
Buckle	<i>kansing.</i>
" (of belt)	<i>karit, kokoputon; to button coat manggaput.</i>
" to	<i>popokarit.</i>
Bud	<i>sobul, unduk (young branches).</i>
Buffalo	<i>karataw.</i>
" pool	<i>botung do karabaw.</i>
Buffoon (playful)	<i>osindahag.</i>
"	<i>uhun e menompudiak make people laugh.</i>
Bug	<i>rongking.</i>
Build, to	<i>maa, raahon ku.</i>
" place	<i>raahan.</i>
Bull	<i>sangahan.</i>
Bully	<i>uhun do otōnong.</i>
Bullet	<i>piruru, piuru.</i>
Bullock	<i>sapi do noonggohian.</i>
Bump	<i>ohomton, noko hombon.</i>
" to (boat)	<i>kasansad.</i>
" head against beam	<i>gumugu, kogugu, noko gugu.</i>
Bunch (of fruit) like grapes	<i>puvan.</i>
Bundle, a	<i>hopōt.</i>
" in cloth	<i>kinandong, binukut.</i>
" , to	<i>momohopot, hopoton ku.</i>
Buoy	<i>pansang, pogogokutan id raig.</i>
Burden	<i>karagatan.</i>
Burn, to	<i>poposōb, sōbon.</i>
" down	<i>nosōb, nasāban.</i>
Burst, to	<i>wamabak, tabakon, ababak.</i>
" like bomb	<i>humoput, nohoputan, noko hoput.</i>
Bury, to	<i>momohobong, hobongan ku.</i>
Burying place	<i>kahabangan.</i>
" ancient	<i>kahabangan haid, kinahabangan.</i>
Bushes	<i>otuhongkut.</i>
Bushy	<i>ocompug.</i>

Business	<i>karaja, pakarajaan.</i>
Bury	<i>oindang, ki koindangan, agagaw.</i>
But	<i>sakahe, katapi. .</i>
Butcher	<i>mongongöt.</i>
Butt, to	<i>managu; of buffaloes tumarapi toropion.</i>
Butter	<i>umaw do sapi.</i>
Butterfly	<i>ongkuhibambang.</i>
Button	<i>kubamban.</i>
Buy to	<i>momohi, bohizon ku.</i>
By	<i>do, ni (by me) ku, nu, nisido etc.</i>
By, to put	<i>poopi, popoopi, opion ku.</i>
By and by	<i>odük-o, do odük po.</i>

C

Cab	<i>kurita.</i>
„ native vehicle	<i>pangka, jompong.</i>
Cable	<i>daway do asahaw, karat do saru.</i>
Cage, a	<i>kukuongan of birds pinjar.</i>
Cake	<i>pinjalam.</i>
Calamity	<i>kagansapan from agansop calamitous.</i>
	<i>kagagahan do agazo.</i>
Calf	<i>anak sapi.</i>
„ (of the leg)	<i>onnok, rotis.</i>
Calico	<i>blassu.</i>
Call, to	<i>mongodim, kodimon, humohow, hohoron.</i>
	<i>hövon.</i>
„ to (shout)	<i>humurap, hurapan ku.</i>
„ in, to	<i>mapit, opiton ku, mombaza, ombazaan.</i>
Calm (sheltered)	<i>atanang, mootos.</i>
„ (pleasant)	<i>moongis.</i>
Calumniate, to	<i>monondos, tandasan.</i>
Calumny	<i>katandasan.</i>
Camel	<i>kamel.</i>
Camelion	<i>pokudendang.</i>
Camp a	<i>sulap-sulap.</i>
Camphor	<i>baws do kapu.</i>
Can, able	<i>miho, ko or ka or k' before imperative of verb</i> <i>without affix (go ko'-idu, eat ka'-akan)</i> <i>or adj. good k'avassi.</i>
Canal	<i>bavang do tinanda.</i>
Candle	<i>dien.</i>
„ -stick	<i>hakod do dien, patatampakan do dien.</i>
Cane a (rotan)	<i>uray, (split) yapot.</i>
„ (Malacca)	<i>hokow.</i>
„ (walking)	<i>maraw.</i>
„ (sugar)	<i>tobu.</i>
Cannon	<i>badil do agazo.</i>
Cannot	<i>amu obulē, amu kabaw.</i>
Canoe, a	<i>padau do oninē.</i>
Canvass	<i>kain do muta.</i>

Cap, a	<i>tongkuruk, atub-atub.</i>
„ (native head cloth)	<i>sigā.</i>
Capable	<i>abaar</i> ; of body <i>korow.</i>
Capacious	<i>abazaw.</i>
Capacity (measure- ment)	<i>pagadangan.</i>
„ (burden)	<i>muatan, sinakay.</i>
„ (talents)	<i>akal, abaar.</i>
Cape (promontory)	<i>tomui.</i>
Capital (resources)	<i>puun.</i>
Capon, a	<i>manuk do noonggohian.</i>
Captain (on shore)	<i>pongñian.</i>
„ (of a boat)	<i>kapitan do kapal.</i>
Captive, a	<i>e nagakom, langkapan.</i>
Carbuncle	<i>kohomputos.</i>
Carcase, a	<i>innan do napatay, bangkay.</i>
Cards (playing)	<i>sikupong.</i>
Care (anxiety)	<i>kagagahan.</i>
„ (diligence)	<i>osikap.</i>
„ , to (heed)	<i>momoduli, podulion ku.</i>
„ to take	<i>mongipāt, ipatōn ku, mōgingat, ingatōn ku.</i>
„ of, to take	<i>gumompī, gompizon, manamong, tamangan, monunggu, tungguran ku, mitamong.</i>
Careful (prudent)	<i>ohunontob, osikap, ajaga.</i>
Careless	<i>ayso do hunontob, asambarana.</i>
Cargo	<i>sinakay, muatan.</i>
Carnal affections	<i>gaab do ayaat.</i>
Carpenter	<i>tukang kazu.</i>
Carpet	<i>ikam do kain, kalamadanni.</i>
Carriage	<i>kurita, kulita</i> ; native <i>pangka, jompong.</i>
Carry to, in hand (like bag)	<i>monginding, kindington.</i>
„ to, outside	<i>popohabus pohobuson, mongorit doid habus.</i>
„ to, with pole	<i>mananggong, tonggongan ku.</i>
„ to, with two people	<i>mitanggong, pitonggonan za.</i>
„ „ on shoulder	<i>manaan, saanon ku.</i>
„ „ under arm (umbrella)	<i>mongobil, obihon.</i>
Cart a (bullock or buffalo)	<i>kurita sapi (karabaw).</i>
Cartridge	<i>kompas.</i>
„ pouch	<i>kampil, susuangan do kompas.</i>
„ „ of leather	<i>karaga.</i>
Carve, to	<i>momorukis, rukisan.</i>
„ hollow out	<i>mangaut, kauton.</i>
„ bread or vege- tables	<i>mongoib, oibon.</i>
Cascade	<i>raig do mubus-bubus, rasay (small).</i>
Case, circumstance	<i>porkara.</i>
„ for trial	<i>gagut, dawa.</i>

Cash	<i>ucen, wang do mitunui.</i>
Cashier a (shroff)	<i>e mananagari do wang.</i>
Cask	<i>tōng, tūng.</i>
Cast anchor, to	<i>sumavu, sovuon.</i>
Cast away, to	<i>popotaam, potaamon ku.</i>
Casting-net, a	<i>jaho.</i>
„, to use a	<i>minjaho, johoon.</i>
Castor oil	<i>umaw do popopias.</i>
Castrated	<i>inonggohian.</i>
„ pig	<i>bohi, if female Londuay.</i>
„ goat	<i>nagapan, tonduay.</i>
Cat	<i>izing.</i>
Catch, to	<i>manabpo, tabpaan.</i>
„, hold, to	<i>gumamit, gomiton, momogamit.</i>
Catching (infectious)	<i>koyoheu.</i>
Catterpillar	<i>ihong.</i>
Catty	<i>katy.</i>
Caution, to	<i>popohondom, pohondomon, popoingat, poing-aton ku.</i>
Caulk, to	<i>mnondok, tondokon.</i>
Cause, a reason	<i>sabab, puun, ki koduduzanan.</i>
„, to	<i>mimang, popobaw.</i>
Cave a	<i>huak id pampang.</i>
Cavity a	<i>kubong, hubong, lōk.</i>
Cayenne pepper	<i>hado do oninē.</i>
Cease, to	<i>motos, otoson, tumingkod, tingkadan, ting-lodo.</i>
Cede, to	<i>poposontob, posontobon, kumongkong.</i>
„ „ (unwillingly)	<i>momuogo, puogoon.</i>
Ceiling	<i>tindud.</i>
Celebrated	<i>abantug-momantug, bontugon.</i>
Cement, to	<i>popotapi, topan ku.</i>
Centipede, a	<i>ongkuhamaay.</i>
Centre	<i>id langa, pointanga.</i>
Ceremony	<i>adat-mangadat, adaton.</i>
„, to receive with	<i>sumambut do kapantangan.</i>
Certain	<i>olopot, poingtopot, olentu.</i>
Certificate	<i>suat do popoiho; suat do popotahang.</i>
Ceylon	<i>pulow Cilun.</i>
Chaff (of grain)	<i>paok.</i>
„ empty grain	<i>apol.</i>
Chagrin	<i>koyuahan do ginavo.</i>
Chain (twisted wire)	<i>karot, rantay.</i>
Chair	<i>ikohon.</i>
Chalk	<i>apu.</i>
Challenge, to	<i>mongogui, oguzon ku, magahas, ahason, mangamu-amu, omu omuon ku to compel or defraud those that cannot resist, i.e. orphans.</i>

Chamber	<i>hamin.</i>
Chance	<i>amu noihaan, do amu miho haid.</i>
Change, to	<i>poposuvay, posuvazon.</i>
„ to another place	<i>popovahiu, porohion.</i>
„ to succeed	<i>monorohi, sumorohi, sorohizonon.</i>
„ take turns	<i>misorohi.</i>
„ exchange	<i>miohon, piohonon.</i>
„ one's dress	<i>dumahin, dohinon, noko dahin ouno.</i>
„ one's house for another temporarily	<i>mavig, bovigon.</i>
„ move, push	<i>poposuung posuungon.</i>
„ move on	<i>popoinsog.</i>
Channel (of a stream)	<i>halu, e ayahom.</i>
„ passage (short cut)	<i>tarusan, bavang do inantas.</i>
Chapter	<i>caput (latin), bahagi (division).</i>
Character (letter)	<i>suat.</i>
„ (reputation)	<i>ngân.</i>
Charcoal	<i>popow.</i>
Charge (cost)	<i>hōgo.</i>
Charity	<i>koginavaan, ko'insianan, kosianan.</i>
Charm, a (love)	<i>pugay; (aversion) tangkal; (protection) pulias.</i>
Chart (map)	<i>gumtar do pomogunan.</i>
Chase to	<i>moguzong, uzongon, migusa, gusacn.</i>
Chasm	<i>gaang.</i>
Chastise to (correct)	<i>mangajar, ajahon.</i>
„ „ (punish)	<i>momogo, ogoon, momoyogo, yogoön.</i>
Chatter (talking)	<i>kaasang, ogosok.</i>
„ to (withteeth)	<i>momongoil.</i>
Chattering, of teeth	<i>kongoitan.</i>
Cheap	<i>ohuay.</i>
Cheat, to	<i>momoduhong, duhongon.</i>
Check, to	<i>popootos, pootoson, popituma, pitumaon.</i>
Cheek, the	<i>pingas.</i>
Cheerful	<i>agaan ginavo.</i>
Cheese	<i>keju.</i>
Chequered	<i>ragi, nabahagi.</i>
Chess (the game)	<i>sitol.</i>
Chest (box)	<i>kaban.</i>
„ (breast)	<i>kangkab.</i>
Chew, to	<i>moginggat, inggaton.</i>
„ a (quid)	<i>binuil.</i>
Chicken	<i>pizak, anak manuk.</i>
Chief	<i>pongnian, uhu do pomogunan, mshoying kampong.</i>
Chiefly	<i>hobi, ko iso.</i>

Child	<i>anak do uhun.</i>
„ (first born)	<i>anak do otuo.</i>
„ (last born)	<i>anak do omuhok.</i>
„ (with)	<i>mogontizan.</i>
Chin	<i>yoo.</i>
China	<i>Kina, pomogunan do Kina.</i>
Chintr	<i>ragi, batik Jawa.</i>
Chip, a	<i>giniab, pinoigamaan.</i>
Chisel	<i>sangkap.</i>
Choke, to	<i>momoguhon, choked noguhanan; mongotol</i> <i>by people, kotohon.</i>
„	
Cholera	<i>bigi.</i>
Choose, to	<i>momih, pihion.</i>
Chop, to	<i>momoyutad, yutadon.</i>
Christ	<i>Christus Pongopuhi.</i>
Christian	<i>Christian.</i>
Church	<i>ponombohiangan, sosombohiangan, Ecclesia.</i>
Cicala a	<i>longil, ays-ays.</i>
Cigar	<i>surut, kiray.</i>
„ , to smoke	<i>monurut, mongiray, monigup.</i>
Cinders (glowing)	<i>popow do abahang; ashes avu.</i>
Cinnamon	<i>kodingaw.</i>
Circle	<i>olondugu (round).</i>
Circumstance	<i>kohipulan, e poposuvay.</i>
Circumference	<i>pirohitan, pisantaban, pigisaman.</i>
Citron	<i>voung do mōnsom.</i>
City	<i>kampong do agazo, do kasapahan.</i>
Civil (polite)	<i>avassi bōs, miho do adat, apasang.</i>
Claim to (justly)	<i>monuntut.</i>
„ (unjustly)	<i>magampar, ampahan.</i>
Clap to (hands)	<i>manapap, tapapon.</i>
Clapper a (of a bell)	<i>tutuntung.</i>
Clash, to	<i>misahag, sahagan.</i>
Clasp, a	<i>kavit.</i>
„ , to	<i>popokavit, pokoriton.</i>
„ (in arms)	<i>gumapus, gopuson.</i>
Class (kind)	<i>massam, bangsa, jenus, bansa.</i>
Clause (article)	<i>porkara, pihukaban.</i>
Claw, a	<i>sonduhu.</i>
Clay	<i>tana hagit.</i>
Clean, to (wash)	<i>momizuzu, zuzuan, to sweep, monusi, susion.</i>
Clear (transparent)	<i>oniting, onihong.</i>
„ (evident)	<i>abanta, atahang.</i>
„ (voice)	<i>abantang, otokis (high).</i>
„ to, up	<i>popoidu, poiduon; brush away momuzay,</i> <i>puzazon.</i>
„ up	<i>popotahang, potahangon.</i>
Clear	<i>ahangkaz.</i>
Clear (day)	<i>anavaw.</i>

Cleave, to (adhere)	<i>tumapi, noko tapi, popotapi, potopion.</i>
„ to (divide)	<i>mongurak, urakon.</i>
„ to (divide firewood)	<i>mamahaas, haason.</i>
Clerk	<i>krani, monunuat.</i>
Clever	<i>abaar, ababaaho, miho.</i>
Climate	<i>yibut.</i>
Climb, to	<i>mindakod, indokodon ku.</i>
Climbing, clever at	<i>opinit.</i>
Clip to	<i>momogunting, guntingon.</i>
Cloak	<i>sia do anaw.</i>
Clock	<i>jam.</i>
Clod	<i>tigkang.</i>
Close	<i>opipid.</i>
„ , to	<i>monombol, tombohon.</i>
„ to cover	<i>monutub, tutuban, tutubon.</i>
Cloth	<i>kain.</i>
„ (waist)	<i>santut, bidak.</i>
Clothes	<i>pakazan, basahan.</i>
Cloud	<i>oyumbut, yassam.</i>
Cloudy (misty)	<i>havun, ki yassam.</i>
Clove (spice)	<i>changki.</i>
Clover	<i>tinting-binting.</i>
Clumsy	<i>obekang, amu miho, amu ohijaw.</i>
Coal	<i>tatu urang.</i>
Coarse	<i>asabar, ayapa, akassar.</i>
Coast	<i>isan do dahat.</i>
Coat	<i>sia.</i>
Coax, to	<i>manganglat, anglaton.</i>
„ „ persuade	<i>monunsub, sunsubon.</i>
Cobweb	<i>yumun do ongurarawa.</i>
Cock	<i>landaha.</i>
„ (game)	<i>landaha, e mikura.</i>
„ jungle	<i>manuk id pogun.</i>
„ crow	<i>mingkukuduukan do manuk.</i>
Cock's-comb (a plant)	<i>kondubuhan.</i>
Cocks (to fight)	<i>mikura.</i>
„ weather	<i>tutuduk do yibut.</i>
Cockroach	<i>hippos.</i>
Coconut	<i>piassaw.</i>
„ husk	<i>longkar.</i>
„ juice	<i>rotong do piassaw.</i>
„ milk	<i>sinantan do piassaw.</i>
„ oil	<i>umaw do piassaw.</i>
„ pulp	<i>pa do piassaw.</i>
„ shell	<i>tompung do piassaw.</i>
Coffee	<i>kahawa.</i>
Coffin	<i>hungun.</i>
Coil, to	<i>momogikor, gikohon.</i>
„ „ snake	<i>yumihit.</i>

Coin, to (money)	<i>monuang, mananda do ucen.</i>
Coincide, to	<i>mikunomo, monusui, susuzon.</i>
„ „	<i>miontok, piontokon.</i>
Cold	<i>osogit.</i>
„ (of weather)	<i>monong sogit.</i>
Colic	<i>kaharangan (from humovong) tizar.</i>
Collect, to	<i>monimong, timongon ku.</i>
Collection	<i>potimongan.</i>
Colour (paint)	<i>sāt.</i>
Colt	<i>anak sangahan do kuda.</i>
Comb	<i>sūd; vb monūd, sūdon.</i>
Combine to	<i>mituruk, piturukon, mikunsi, miupakat, upakaton.</i>
Come, to	<i>yumikot.</i>
„ after	<i>sumuhut, suhuton.</i>
„ up into a house	<i>sumahakay.</i>
„ across	<i>sumobōng, sobōngon, place to cross sasabāng-an.</i>
„ and go, to and fro: of pendulum	<i>mintavid; of people miguhi-guhi.</i>
Comet	<i>ombituon e tinutud.</i>
Comfort	<i>kasanangan, asagkom.</i>
Command, to	<i>suhun, monuhu.</i>
Commander	<i>pongnian, kapitan.</i>
Commandment	<i>ponuhu.</i>
Commence, to	<i>timpuunon, monimpuun.</i>
Commencement	<i>puun, tinimpuunon.</i>
Commerce	<i>padagangan, ponsohorian.</i>
Commiserate to	<i>monginsian, insianon.</i>
Commiseration	<i>kossianan, koyubatan.</i>
Commission, to	<i>monuhu, suhun, manahak kavassa.</i>
„ „ a	<i>koimān.</i>
Commit murder, to	<i>momatay, patazon.</i>
„ a crime	<i>momisaha, momidowso.</i>
Commodious	<i>atazaw, uha.</i>
Common	<i>ogumu, asaw-saw.</i>
„ people	<i>rayat.</i>
Commotion	<i>kagagahan do uhun.</i>
„ of water	<i>kagurahan do vaig, gumurar.</i>
Communicate, to	<i>popora, poraon, poposunud, posunudon.</i>
Commute, to	<i>miohon, piohonon.</i>
Companion	<i>khuang, ambat-ambat (friend).</i>
Company	<i>poilatambaan, kaaambatan, kungs'.</i>
Compare, to	<i>popitanging, pitondingon.</i>
Compass (mariner's)	<i>poduman.</i>
„ points	<i>mato do poduman.</i>
Compassion	<i>koinsianan.</i>
Compel, to	<i>mononsog, sonsogon, sansagan.</i>
Compete, to (two)	<i>mipahud; (many) mipapahud, pipohudon.</i>

Complain, to	<i>poposunud do karagatan.</i>
„	<i>moguhang</i> of not enough wages or food.
„ (accuse)	<i>mangadu, oduron.</i>
Complete	<i>asagkom, poinggonop, uha.</i>
Complexion	<i>yupa, ruôs.</i>
Compliments	<i>bôs do arassi, tumabe, tobeon.</i>
Comply, to	<i>tumanud, tonudon, sumaga, asaga.</i>
Compose, to	<i>mananda, popobaw, pobowon.</i>
Comprehend, to	<i>monômo, sômoon, kosômo ou.</i>
„	<i>maharati, horotion ku.</i>
Compute, to	<i>moguntob, untobon.</i>
Conceal, to (hide one self)	<i>humossok.</i>
„ (things)	<i>momohossok, popohossok.</i>
„ (secrets)	<i>mogohimu, ohimuran.</i>
Conceited	<i>akakat ginaro, mokiazow.</i>
Conclude, to	<i>momutus, putuson, mangavi, ovion ku.</i>
Concubine	<i>modkaduro do saro.</i>
Condemn, to	<i>popoontok, poontokon.</i>
Condescending	<i>sumuibo do sondii, osuibo ginaro.</i>
Condition (state)	<i>po, prin</i> or <i>poing</i> before imperative of verb (<i>poingodop</i> sleeping, <i>poinhuvi</i> lying down).
Conduct	<i>koindahanan, yahan, koimân.</i>
Confections	<i>ra-ra, monisan.</i>
Conference	<i>kopibasan.</i>
Confess to	<i>mangakun, okunon ku.</i>
Confidence	<i>kaharapan.</i>
Confine, to (restrain)	<i>momusus, pususon, pinusus.</i>
Confirm, to	<i>popotopot, potopoton.</i>
Confront, to	<i>popotupak, potupakon; popoongak, poongakon.</i>
Confuse, to	<i>popohongot, pohongoton, popoyohot, noyohot.</i>
Congeaed	<i>nokokodow.</i>
Conjure, to	<i>mogongoy, bopoilaw, poilahon.</i>
„, (evil spirits)	<i>modkozupu.</i>
Connect, to	<i>popioput, pioputon.</i>
Conquer, to	<i>manang, anangan.</i>
„ (to win)	<i>katama, naka lama; to be overcome nâha.</i>
Consanguinity	<i>kosongodian, songodian.</i>
Conscious	<i>do miho, moihaan ku, handaman ku.</i>
Conscience	<i>kahandaman do ginaro.</i>
Consent, to	<i>sumaga, poposontob, posontobon, kasagaan.</i>
Consider, to (weigh)	<i>monimbang, timbangon, mamadan, padanon.</i>
„ to (heed)	<i>mongingat, ingaton, momohondom.</i>
Console, to	<i>monginsasamod, insasamadan ku.</i>
Consolation	<i>koinsasamadan.</i>
Conspicuous	<i>poinhobi, hobi savat, okito.</i>
Conspire, to	<i>miupakat, upakaton.</i>
Constantly	<i>asaw-saw.</i>

Consult, to	<i>monuntut, tuntuton, mogontong.</i>
„ (ask advice)	<i>mokituduk.</i>
Consumption	<i>soliawan.</i>
Contagious	<i>koyoheu.</i>
Contain, to	<i>suang; can hold kesuang.</i>
Contemplate, to	<i>momusow.</i>
Content	<i>uha ginavo, kouhaan do ginavo.</i>
Continue (then?)	<i>hagi po, ahapas.</i>
„ , to	<i>mimang po.</i>
Contract a	<i>contarak, pajak.</i>
„ to work by	<i>momajak, pajakon.</i>
Contradict, to	<i>miurar (2 people), mogiuvar urahon</i> <i>(many); miraheu-raheu (one- self).</i>
Converted	<i>noko suray.</i>
Convey to	<i>mongovit, ovilon, popoatod.</i>
Convict, a	<i>binduan.</i>
Cook, to	<i>magansak, ansakon.</i>
„ , a	<i>magagansak.</i>
Cooking-place	<i>gopuhan, pagagansakan.</i>
Copper	<i>sansaing.</i>
Copy to (transcribe)	<i>monuat vagu, popoyahin.</i>
„ , imitate	<i>monusui, susuzon ku.</i>
„ , a	<i>sinusui.</i>
Coral	<i>taket.</i>
„ -reef	<i>pampang do takat.</i>
Cord	<i>gakut, karat.</i>
Cork (stopper)	<i>sonsong.</i>
Corn (different kinds	
of)	<i>hinsow pāy, gopu, davo.</i>
„ maize	<i>ganjum.</i>
Corner	<i>sunduk outward or inward.</i>
Corpse	<i>uhun do napatay.</i>
Correct (accurate)	<i>banar, ayeo taha.</i>
„ , to	<i>popotunda, potundaon, popotunud, mono-</i> <i>hojo, lohojoon.</i>
Cortege	<i>koyongitan, kosiahian.</i>
Cost	<i>hogo; (prime) puun, poko.</i>
Costly	<i>apagon.</i>
Cotton	<i>kapuk, gapass.</i>
„ (thread)	<i>gontikan.</i>
Cough	<i>ikod.</i>
„ to	<i>mogikod, ikodon ou.</i>
Council-chamber	<i>hamin do ongomohoying-hoying.</i>
Counsel, to (advise)	<i>monuduk, tudukon.</i>
Count, to	<i>moguntob, untobon.</i>
Counterfeit (false)	<i>kovudutan, koduhongan.</i>
Country	<i>pomogunan.</i>
Couple, a	<i>duvo, koduraan, sa-pasang.</i>
Courageous	<i>ōngit or oyongit, agaab.</i>
Court	<i>suhap do raja, pomohukuman.</i>

Courtyard	<i>katadsakan id hiputi do suhap.</i>
Courteous	<i>ohinomod, miho do adat, ohingkong</i>
Courtesan	<i>sumunu do rāja.</i>
Cousin (first)	<i>so pinsan.</i>
" (second)	<i>induro pinsan, induro kopinsan.</i>
Cover, to	<i>monutub, tutuban.</i>
" (with dirt)	<i>momojupil; covered nojupil.</i>
" , a	<i>tutub; (for victuals) tokop.</i>
Coverlet, a	<i>sokkingon.</i>
Covet, to	<i>gumaab; envy apahadan.</i>
Covetous	<i>gugumaab, uncontrollably agagaalo.</i>
Cow, a	<i>sapi maganak.</i>
Coward	<i>uhun do atahow.</i>
Coxcomb	<i>bohimbīng.</i>
Crab, a	<i>gara.</i>
Crack	<i>vaza do babak, nababak.</i>
Crackers	<i>bobodilan.</i>
Cradle, a	<i>totoridon.</i>
Cramp	<i>tumako, tahān ou.</i>
Crane (machine)	<i>engine do mangakat.</i>
" (bird)	<i>kandaray, huung, gansing-gansing.</i>
Crawl, to	<i>kumamang or monong kamang.</i>
Cream	<i>hunok do galass.</i>
Crease, to	<i>mongulunsong, kulunsongon.</i>
Creased	<i>nokulunsong.</i>
Create, to	<i>momangun, rongunon.</i>
Creator	<i>pamangun.</i>
Credit	<i>ki kaharapan.</i>
Creditor	<i>uhun do pinutangan.</i>
Creek, a	<i>paho.</i>
Crescent (moon)	<i>gumazo vuhan.</i>
Crevice	<i>gaang, kokirangan.</i>
Crew	<i>kalassi.</i>
Crime	<i>saha do agazo.</i>
Croaking of frogs	<i>yohow do bonong.</i>
Crocodile	<i>buazo.</i>
Crooked	<i>nolīngkuk, of man's body nobongkud.</i>
Cross (crux)	<i>(crux) salip.</i>
Cross (one beam a- cross another)	<i>mibangkīl.</i>
" , to pass over	<i>sumobōng, sobōngon.</i>
Cross-legged	<i>hakod poinbangkir, mikaw do poinghong guvoy.</i>
Crouch to	<i>modhuduk, hudukon.</i>
Crow, to	<i>mingkukuduuk.</i>
" , a	<i>mangkahak.</i>
Crowd, a	<i>kasapahan do uhun, pitimongan.</i>
Crowded	<i>asapow.</i>
Crown	<i>gār, siga.</i>
Crucify, to	<i>popopapak doid salip.</i>
Cruel	<i>otōnong, osiow.</i>

Crush, to	<i>monutu, tuturon, momoyuta, yutaon.</i>
" animals, ants	<i>momisak, pisakon.</i>
Crust (of bread, rice)	<i>kogut.</i>
Crutches	<i>sangga.</i>
Cry, to (scream)	<i>gumisak, humongis.</i>
" " (weep)	<i>mihad; bewailing mogihad.</i>
" " (shout)	<i>humurap, hurapan; momangkis, pongkisan.</i>
Cubit, a	<i>topong siku.</i>
Cucumber	<i>sangop.</i>
Cultivate	<i>mongumo, umaon, momutanom.</i>
" good manners	<i>momohuda doid adat do avassi.</i>
Cunning	<i>ki akal, mimpohing-pohing (dissemble, play hypocrite); of work momoting.</i>
Cup	<i>sawan.</i>
Cure to	<i>momohingos, hingasan, cured nohingos, nohingasan.</i>
Curious	<i>mingko mimiko, very curious otuud.</i>
" observant	<i>momozinu.</i>
Current, of water	<i>sinohog, osohog, halu.</i>
" , streamlet	<i>paho.</i>
Curry (eaten with rice) various ingredients of—	<i>rampa: sogumaw, bawing, kunit, arui-arui, onsom.</i>
Curse, to (one self)	<i>tumaw.</i>
" "	<i>manaw, towan ku, mongintuhuk, intuhusan.</i>
Cursed, in punishment	<i>novusong.</i>
Curtain	<i>tohion.</i>
Cushion	<i>uhunan.</i>
Custard apple	<i>hampun kina.</i>
Custom	<i>adat, kehudaan.</i>
Custom-house	<i>susukazan, ponunukazan.</i>
Customs (tax)	<i>sukay, wang kapala.</i>
Cut, to	<i>momutul, putuhon ku.</i>
" " (fell tree)	<i>managad, tagadon.</i>
" " (in two)	<i>popiduro, piduroon, momohapak, hapakon.</i>
" " (lengthwise)	<i>mongurak, urakon.</i>
" " off	<i>monompod, pompodon.</i>
" " (branch)	<i>manatas, tatason.</i>
" " (wound)	<i>monibas, tibason.</i>
Cypher	<i>sayper, number.</i>

D

Dagger	<i>karis.</i>
" , long	<i>ilang.</i>
" , short for working	<i>dangol.</i>
" very short for cutting grass or weeding	<i>patuk.</i>

Daily, every day	<i>tukid adaw</i> ; whole day <i>sangadaw-ngadaw</i> .
Dam, to	<i>monobon, tabanan ku</i> .
„ „ (in fields)	<i>moninda, tindaon</i> .
„ „ (on large scale)	<i>sukong, monukong</i> .
Dam, a	<i>tinda, tobon, pononobon</i> .
Damage	<i>korugian</i> .
„ „, to	<i>poporugi, porugion, mominassa, binassaon</i> .
Damascened (as steel)	<i>pamur</i> .
Damned, the	<i>painsuang id naraka, noko subo id naraka</i> .
Damp (slightly)	<i>ozomos</i> ; wet <i>ojopos</i> .
Dance, to	<i>sumazaw</i> .
Dancing-girl	<i>ondu do susumazaw</i> .
Dandle	<i>momododong</i> .
Danger	<i>kaantahan, kaaratan</i> .
Dangerous	<i>koovot, koontok, koyossi</i> .
Dangling	<i>marid-tavid, humana, manga</i> of children.
Dare, to	<i>kobusu, kobukat, ki ginavo</i> .
Daring, to speak	<i>obusu</i> ; to walk <i>obuhun</i> .
Dark	<i>otuvong</i> ; very dark <i>akahom</i> .
Darkness	<i>koturangan</i> .
Darling	<i>ginoroon, opoodot</i> .
Darn, to	<i>mongohibut, kohibuton</i> .
Dash, to (throw down)	<i>popobaha, popohogod</i> .
„ to pieces)	<i>popobabak, pobabakon, popoyuta, poyutaon</i> .
Date (time)	<i>adaw do ruhan</i> .
„ (fruit)	<i>koruma</i> .
Daub (a little)	<i>popogihir, gihian</i> ; (all over) <i>momoyugow, yugohon</i> .
Daughter	<i>anak ondu</i> .
„ -in-law	<i>monong ivan</i> .
„ „, step	<i>anak ondu haid do savo</i> .
Dawn	<i>minsusurab, do dong osurab otuvong po, do surabi kopizo</i> .
Day	<i>adaw</i> .
„ mid-	<i>katampa</i> .
„ „, the last	<i>kopupusan do tana, kopupusan, adawid tohui</i> .
„ after tomorrow	<i>surab d'eno</i> .
„ „ third day	<i>surab d'eno do surab</i> .
Day-light	<i>anaraw</i> .
Dazzling	<i>osuhu, osuhow</i> .
Dead	<i>napatay</i> .
Deadly	<i>kapatay, e popopatay</i> .
Deaf	<i>nobongol, nobossuk</i> .
Deal, to	<i>madtān, tānon, momidagang</i> .
„ a, (much)	<i>ogumu</i> .
Dear (expensive)	<i>apagon</i> .
„ (beloved)	<i>ginoroon</i> ; after sentence <i>ki oy</i> ; dear sir <i>oy tuan</i> .
Dearth	<i>apagaw, (scarcity) kapagahan</i> .
Death	<i>kapatazan</i> .

Debate, to	<i>sumiwar, siwaron, midawa, pidawaon.</i>
Debilitated	<i>amu korow, ohomi uhang.</i>
Debt	<i>utang.</i>
Debtor	<i>uhun e ki utang.</i>
Deceive, to (knowingly)	<i>momoduhung, duhungon.</i>
„ (inadvertently)	<i>manahu, nosohuvan, naka sahu.</i>
Decide, to	<i>momutus, putuson, manarasay, sarasayon.</i>
Deck	<i>dek, siheu id sarat do kapal.</i>
Declare, to	<i>popo-iho, poihoon, poposondot, posondoton.</i>
Decorate, to	<i>momogingol, mumbunga, bungaan ku.</i>
Decree	<i>hukum.</i>
Deduct, to	<i>monguang, kuangon ku.</i>
Deed	<i>koiman.</i>
Deep	<i>ayahom; very deep kohong, onuvot, abyss konuvatan.</i>
„ (of tone)	<i>obohog.</i>
Deer (mouse-)	<i>pahanuk; (roe) parus; (sambhur) tambang.</i>
Defame, to	<i>monondos, tandasan, popoyaat do ngan.</i>
Defeat, to	<i>popoyaha, papaha, pahaon.</i>
Defend, to	<i>monampong, tompongon.</i>
Deficient	<i>amu nongob, okuang, amu mikunomo.</i>
Defile to (to soil)	<i>momoyumui, yumuzan.</i>
Deflower	<i>mangangkam; deflowered bazad e nahani.</i>
Deformed	<i>ki sasat.</i>
Degrade, to	<i>poposuibo, posuiboon, poponine.</i>
Degree	<i>bahagi, hiang; relation pinsan.</i>
Delay, to	<i>popoandad, poandadon.</i>
„ (lateness)	<i>noko honoy from ohonoy late.</i>
Delicious	<i>oyonom.</i>
Delight	<i>ko'uhagangan, kotondigan.</i>
Delightful	<i>otondig.</i>
Delighted	<i>ko'uhagang.</i>
Delirious	<i>noyungow.</i>
Deliver, to (release)	<i>popohapas, pohapason.</i>
„ (hand over)	<i>popotunui, potunuzon.</i>
Deluge, the	<i>hizud, hizud do tataw.</i>
Demand, to	<i>sumonsog, mokianu; order monuhu.</i>
„ , a	<i>kasansagan, pokionuvon, ponuhu.</i>
Demolish, to	<i>popohabā, pohabaon, moguak.</i>
Demolished	<i>monimohos, timohoson, notimohos.</i>
Demon	<i>yogon.</i>
Deny, to	<i>mongohim, ohimon.</i>
Depart, to	<i>mugad, noko ugad.</i>
„ , to, home	<i>muhi, noko uhi.</i>
Depend upon	<i>humarap, impohon ku.</i>
Depose, to	<i>popo'idu, po'iduon, popoyato, pinoyato.</i>
Depth	<i>kayahaman.</i>
Descend	<i>mindahu, tumuhun.</i>
„ (river)	<i>munsud, hill yumunduk.</i>

Descendants	<i>kasakagan, sinakagan.</i>
Descent (from height)	<i>ki assar.</i>
Desert, a	<i>pomogunan e ayso do uhun, kooggisan sandy place, pias (forest), kahanaan (grass).</i>
„ , to	<i>momigada, midu, iduon, popoopong, popopongon.</i>
Desire, to	<i>sumaga, mingko prefixed to verb doubling 1st syllable.</i>
„ (long for)	<i>hangadon ou.</i>
Desires (possessions)	<i>gaab, kogigingan.</i>
Despair	<i>nopusakan, nauvi ginavo.</i>
Despise to	<i>mangagir, momipis (belittle).</i>
Destiny	<i>kopupusan, jangka.</i>
Destitute	<i>asampit, missekin.</i>
Destroy, to	<i>momumbak (or) momo'umbak, no'umbak manazan.</i>
Destruction	<i>mogompadan on big scale.</i>
Destructive	<i>alazan (or) atatazan from manazan.</i>
Detach, to	<i>poposuray, posurazan, manatak, tatakon.</i>
„ untie	<i>momuzad, ruzadon.</i>
„	<i>momohangkab, hangkabon.</i>
Detain, to	<i>momusus, pususon.</i>
Detest, to	<i>abazatan ou, bazat.</i>
Device	<i>yahan.</i>
Devil, the	<i>yogon.</i>
„ (ghost)	<i>mondow, kōmit, saw, kombuwow; in water tobuvaka, in large trees mongizangizan.</i>
Devour, to	<i>momogansing, gonsingon, mangakan, akanon.</i>
Dew	<i>bohōw.</i>
Dialect	<i>rogu.</i>
Diamond	<i>intan, (precious stones) butiza.</i>
Diarrhoea	<i>mias-pias, asaw-saw, modpias.</i>
Dice	<i>dadu.</i>
Dictation	<i>monuat e bōon.</i>
Dictionary	<i>potimongan do bōs.</i>
Die, to	<i>apatay, matay, mongohu; lit. go to Kinabalu mountain natahu.</i>
Differ, to	<i>misuray, suray, sumuray.</i>
Difference	<i>kosurazan, pousuray.</i>
Difficult	<i>apagon, osusa; ogoho, difficulty kagahaan; ohuhit, man difficult to deal with kohuhitan.</i>
Dig, to	<i>mogukad, ukadon.</i>
Digest, to (food)	<i>tumonos from otonos; hobuzan, tizan (indigestible).</i>
Digestible	<i>obintonos, otonos.</i>
Dignity	<i>kabantugan, kasavatan, kagazaan.</i>
Diligent	<i>opoy, osikap, opoodot, apangit.</i>
Dim	<i>ohorut, o'uvong-tuvong.</i>

Dimensions	<i>ginazo, kavangahan</i> (from <i>mamangar</i> , to measure).
Dine, to	<i>tamahan, makan d'agazo.</i>
Dip, to	<i>popoobug, poobugon.</i>
Direct, to	<i>monuduk, tudukon.</i>
„ to go,	<i>mangantaz, maantas.</i>
„ (straight)	<i>otuhid.</i>
Dirt	<i>koyomuzan.</i>
„ (loose)	<i>honso.</i>
Dirty	<i>oyomui.</i>
Disagree	<i>misuray-sopisuray, sopihavan, amu miad ginaro.</i>
Disagreeable	<i>obin suray, amu ogingol, amu oyonom.</i>
Disappear	<i>amu hino, natalagak.</i>
Disappointed	<i>nahavadan, no'iman-iman.</i>
Disapprove	<i>amu sumaga, amu asaga, amu da.</i>
Discharge, to (a person)	<i>popohapas, pahapason.</i>
„ , to (a gun)	<i>popo'ubus, po'ubuson, momadil.</i>
„ , to (a cargo)	<i>monindar, tindakan, mongidu, bodihon, iduon. iiaon, aajahon.</i>
Disciple	
Disclose, to (a secret)	<i>popova e poinhossok, vaan or vaon.</i>
Discover, to	<i>miho, found nokito.</i>
Discreet	<i>ohunontob, mongitung haid.</i>
Discuss, to, of two persons	<i>mitōs of many, mogibobōs.</i>
Discussion, a	<i>kopilabāsan.</i>
Disease	<i>koyuahan, (infectious) penyakit.</i>
Diseased	<i>noontok; nogizokan; of fruit binotukon, ki botuk.</i>
Disembark, to	<i>tumindar, popotindar, tindakan.</i>
Disengage to	<i>popohapas, pohapason, popoidu.</i>
Disengaged	<i>poinghapas, ayso do măn.</i>
Disgraced	<i>nasangi, pinosangi, nayaat ngăn.</i>
Disguise, a	<i>kosohuran.</i>
„ , to	<i>manahu, sohuvon ku.</i>
Disgusting	<i>kopual, popopual, ayaat, mahan.</i>
Dish of coconut shell	<i>tompung; for betel nut leaf giray; pang-akanan; of metal talam.</i>
„ of metal	<i>talam.</i>
Dislike, to	<i>amu da, amu sumaga.</i>
Dismiss, to	<i>popoidu, poiduon, popohapas, momizada.</i>
Dismount, to	<i>mindahu.</i>
Disobedient	<i>otiar, tumō, amu momoduli.</i>
Disobey, to	<i>amu mombozo, humavan, havanon.</i>
Disperse, to	<i>monguizas or mouizas, uizason.</i>
Dispute, to	<i>miurvar, urahon.</i>
Distance	<i>kosoduan; how far? songkwo sodu?</i>
Distant	<i>osodu, atanop.</i>
Distil, to	<i>mangarak.</i>

Distinct (audible)	<i>ōngow, avantang</i> fluently.
„ (visible)	<i>okito, atahang.</i>
Distinguish, to	<i>kotutun, otutunan.</i>
„ (descry)	<i>ohito, koimpuos.</i>
Distress	<i>agagaw, asampit, osusa.</i>
Distribute, to	<i>momuut, puutan, mamahagi, bohogizon; so</i> that each gets something <i>popotukid,</i> <i>potukidon.</i>
District, a	<i>pomogunan; a river district bowang.</i>
Distrust	<i>ovoi-voizan, okuang pisaya.</i>
Disturb, to	<i>manasow, sosohon.</i>
Disturbed	<i>nasasow.</i>
Disturbance, a	<i>piduhan; great gagut.</i>
Ditch	<i>poyuyuhusan, papas; natural paha.</i>
Dive, to	<i>tumohop.</i>
Divide, to	<i>mamahagi, bohogizon.</i>
„ (cut into pieces)	<i>momohodi, mihodi, hodizon.</i>
„ (in two)	<i>mamadangka, dangkaon, popoduro, poduroon.</i>
Division, a	<i>song bahagi, song hodi, sang hapak.</i>
Divorce	<i>kopiadaan.</i>
„ , to	<i>miada, mihangkab, hangkaban.</i>
Dizzy	<i>oyohow; to make dizzy pomiturangan.</i>
Do, to	<i>mimang, mangan or măn.</i>
Do not	<i>mada, ada, adaan.</i>
Docile	<i>opōdol, odomon.</i>
Doctor	<i>momomoyusap, tukang do yusap.</i>
Doe, a	<i>tambang do maganak.</i>
Dog	<i>asu.</i>
Dollar	<i>ringgit, wang kertas, wang do opuak.</i>
Done	<i>nahapas, naavi.</i>
Door, a	<i>totombol or totombor.</i>
„ to close	<i>monombor, tombohon.</i>
Doting	<i>nabadong, yumapal.</i>
Double	<i>induro.</i>
Doubt, a	<i>kohompurangan.</i>
„ , to	<i>humompurong.</i>
Doubtful	<i>ohompurong, amu otopot.</i>
Dove, turtle-dove	<i>tokukur.</i>
Down (below)	<i>id puzut, id suibo, (hill) id zondot.</i>
„ -cast	<i>ohonggui.</i>
„ , to go up and	<i>mingginuhi.</i>
„ , to go	<i>mindaku, hill yumunduk, munsud.</i>
„ river	<i>id vunsud.</i>
Doze, to	<i>mangagu.</i>
Dozen, a	<i>so dozen, hopod om duro.</i>
Drag, to	<i>mamagazat, gazaton, mongodong, kodongan.</i>
„ boat, to	<i>mamagazat, gazaton, momundus, bundusan.</i>
Dragon, a (big snake)	<i>toburaka.</i>
„ -fly	<i>ingkokodu.</i>
Drain, a	<i>poyuyuhusan.</i>

Drake, a	<i>itek do tandaha.</i>
Draught-board	<i>papan do sator.</i>
Draughts (game of)	<i>sator.</i>
„, to play at,	<i>minsator, bamain sator.</i>
Draw, to (pull)	<i>mongodong, kodongan.</i>
„ to delineate	<i>momorukis, rukisan, mamaran.</i>
„ out	<i>mongunus, unuson, momutus, rutuson.</i>
Drawer, a	<i>ununuson.</i>
Drawn (neither winning)	<i>mihaga, miad, mikunomo.</i>
„ (of a weapon)	<i>no'unus.</i>
Dreadful	<i>opohos.</i>
Dream, to	<i>mogompurang.</i>
„, a	<i>ompurang, nipi.</i>
Dreary	<i>kamahā.</i>
Dregs of coffee	<i>tinapas do kopi, tai do kopi.</i>
Dress, to	<i>monong basahan, monōng pakay, pakazon.</i>
„ a	<i>pakazan.</i>
Drift, to	<i>yumuhun, yuhunon, popoyuhun.</i>
Dried (in sun)	<i>(of meat or fish) sinahaw.</i>
Drill	<i>moinapan, inapanon.</i>
Drink, to	<i>monginum, minum, inumon.</i>
Drive out, to	<i>moguzong, uzongon.</i>
„ (a carriage)	<i>popopanaw do kurita.</i>
Drop, a	<i>titi, te, son te do roig one drop of water.</i>
„, to	<i>moōng, ūngon, noōng, āto, naāb, natatak.</i>
„, to let,	<i>popōto, pootoon, popoōng, poōngon.</i>
Drown, to	<i>otogob, tongobon from monongob; momo-</i> <i>honod, honodon.</i>
Drug, to	<i>popo'inum do yusap.</i>
Drum	<i>gandang, large and long baduk.</i>
Drunk	<i>naavuk.</i>
Dry	<i>otuu, popokoing, pokoingon.</i>
„, to, (air)	<i>popondang, posidangan ku.</i>
„ (in the sun)	<i>poposidang, posidangan ku.</i>
„ (near the fire)	<i>popodadang, podadangan.</i>
Dry-land	<i>takad.</i>
„ (of season)	<i>magadaw.</i>
Duck, a	<i>itek.</i>
„ wild	<i>anda.</i>
Due (owing)	<i>utang; I owe you ki onuan ku doid diaw.</i>
Dull (weather)	<i>o'umbut or oyumbut.</i>
Dumb	<i>nobobow.</i>
Dunce	<i>odomut, bongung.</i>
Durg (manure)	<i>konuruhan, koyongbungan, tai.</i>
During	<i>ontok, masso.</i>
Dusk	<i>otuvong-tuvong, tumuvong.</i>
Dust	<i>ogod, avuk.</i>
Dutch	<i>Holland (Blanda).</i>
Duty (import)	<i>sukay, sukazon, subject to duty susukazan.</i>
„ (ought)	<i>kapadanan, padan, mipadan.</i>

Dye	<i>sosok, gansur, sāt.</i>
Dysentery	<i>mias-pias do ha, nana.</i>

E

Each	<i>otukid, tukidon from monukid, sumukid.</i>
Eagle	<i>kondiu d'oigang; black hawk mogiging tana.</i>
Ear	<i>tohingo.</i>
Eager (to know)	<i>mingko mimiho, to be free mingko hahapas.</i> (N.B. double first syllable of verb after <i>mingko</i>).
Ear (of rice)	<i>yaro.</i>
„ -ring	<i>simbong; hanging anting.</i>
Early (in the day)	<i>osurabi, dongosurab.</i>
Earnest-money	<i>panjar.</i>
„ , in	<i>otopoi, otentu.</i>
Earnings	<i>tingadan.</i>
Earth	<i>tana.</i>
Earth, the	<i>hinungong do avan, pomogunan.</i>
Earth-quake	<i>koguzuan do tana.</i>
Earthen-pot	<i>kwon.</i>
Ease	<i>koyuhanan, katanangan.</i>
Easily	<i>oyuhan.</i>
East	<i>saba, kosihahon do adaw, timur.</i>
Eat, to (rice)	<i>makan, akanon; anything else mangakan.</i>
Ebb	<i>asak or yasak, yumasak.</i>
Ebony	<i>monggis, kazu do moitom.</i>
Echo	<i>hinonggow.</i>
Eclipse	<i>arib.</i>
Economical	<i>okikit, mokikit, otogimo.</i>
Economize, to	<i>momoyukut or momiyukut.</i>
Eddy	<i>yizu.</i>
Educate	<i>mongia, iaon, mangajar, ajahon.</i>
Eel	<i>hindung; a short kind gombui.</i>
Efface, to	<i>momuhas, puhason.</i>
Effect, to	<i>mimang, mangan, măn.</i>
„ , the	<i>no-imăn, koimăn, nimăn.</i>
Effort, an	<i>kumininam.</i>
„ (to make an)	<i>kuminam, kinaman.</i>
Egg	<i>ontohu.</i>
Egg-shell	<i>kuhit do ontohu.</i>
Egg-plant	<i>bintoung.</i>
Egypt	<i>Egypt.</i>
Eight	<i>vahu.</i>
Either	<i>toy . . . toy, entawa.</i>
Elapsed	<i>notohiban or natahiban, naka tahib.</i>
Elbow	<i>siku.</i>
Elder	<i>otuo, hobi tuo, otuo-tuo.</i>
„ -brother	<i>ade kusay d'otuo or do otuo; ade ondu d'otuo.</i>
Elect, to	<i>momihî, pihion.</i>
Elephant	<i>gaja.</i>
Elephantiasis	<i>utud.</i>

Eleven	<i>hopod om iso.</i>
Eloquent	<i>otutui, otuhu do mobōs.</i>
Else (anything ..?)	<i>kiiso po? suvay po?</i>
Else, or,	<i>entawa, toy.</i>
Emaciated	<i>otukar; wrinkled nokukus.</i>
Embark, to	<i>sumakay do kapal.</i>
Embers	<i>popow.</i>
Emblem, an	<i>pongintutunan, pongotohuanan, ki kada, puhanu, tanda.</i>
Embrace, to	<i>gumapus, gopuson, migapus, each other sopi-gapus.</i>
Embroider	<i>mamarangkit, norongkitan.</i>
Embroidery	<i>rinda.</i>
Emetic	<i>yusap do popoihob.</i>
Emigrate, to	<i>mahu, noko vahu, mongoy doid pomogunan do vokon.</i>
Emissary	<i>sinuhu, susuhoon.</i>
Emperor	<i>Raja do agazo, tumpu.</i>
Employ, to	<i>momakay, pikazon, moningadan, tingadanan, momogaji, gojion ku.</i>
Employment	<i>karaja.</i>
Empower, to	<i>popokarassa, pokarassaon.</i>
Empty	<i>ayso do suang, koongkong.</i>
Enchanted (I am)	<i>otondigan ou, ogingahan ou.</i>
Enclosed	<i>poinsuang, paingkuung, poinghopot.</i>
Encourage	<i>popoyongit, popobukat, popogazo do ginavo.</i>
End (extreme point)	<i>tompok; upper untu.</i>
„ (finis)	<i>unar, kounaran.</i>
„ (object)	<i>haju.</i>
„ (conclusion)	<i>koorian.</i>
„ (of the world)	<i>kopupusan do tana.</i>
Endeavour, to	<i>kuminam, kinaman.</i>
Endure, to	<i>sumangar, sangahan.</i>
Enemy	<i>pangazow, sangod, duso.</i>
Engage, to	<i>momatos, batasan, magangat uhun do bakraja. momogaji, moningadan.</i>
Engaged (to be married)	<i>ki haboy, soroon.</i>
Engine	<i>injin.</i>
England	<i>pomogunan do Inggris.</i>
Engrave, to	<i>monuat do poinisahut.</i>
Enjoy, to	<i>mouhagang, uhagangan, tumondig; (go to enjoy) moytondig, ovosian ou.</i>
Enjoyable	<i>otondig, avasi.</i>
Enough	<i>uha, noongob, mikunomo, kotimbang.</i>
Enquire, to	<i>muhot, uhoton, momohunontob.</i>
Enraptured	<i>naanangan.</i>
Ensign	<i>tunggur.</i>
Entangled	<i>nokukot.</i>
Enter, to	<i>sumuang, suangan.</i>
„ (inner room)	<i>sumuvon, suvonon.</i>

Entertain, to	<i>popoakan, poakanon.</i>
„ (gather people)	<i>monizuaw, sizuahon.</i>
„ (play)	<i>mingaray, arayon.</i>
Entertainment	<i>kosizuahan, poginakanan.</i>
Entice, to	<i>magampazat, ampazaton, momoduhong, duhongon.</i>
Entirely	<i>sogonop, maavi ginavo, kopizo.</i>
Entrails	<i>tinay.</i>
Entreat, to	<i>sumonsog, sonsagan or sansagan; mokianu kopizo, mokiinsian.</i>
Enumerate, to	<i>moguntob, untobon.</i>
Envelope	<i>susuangan do suat.</i>
Envoy	<i>susuhon, sinuhu.</i>
Envy	<i>kapahadan.</i>
„ , to	<i>apahadan on.</i>
Epidemic	<i>sakit do koyoheu, penyakit.</i>
Equal	<i>miad.</i>
Equip, to	<i>mongintay, intazon.</i>
Erase, to	<i>momuhas, puhason.</i>
Errand (message)	<i>pinonuhuan.</i>
Eruption (on the skin)	<i>sokot.</i>
Escape, to	<i>midu.</i>
Especially	<i>hobi.</i>
Estate (property)	<i>kottos, tana; inherited ko'ungkusan.</i>
Eternal	<i>selajor, ayso do vohit, ayso do gisom.</i>
Europe	<i>Erupa.</i>
Even (of number)	<i>mo'untob; level ayantay.</i>
Evening	<i>sumodop, dong sumodop; evening star soguvango.</i>
Event	<i>kobowan, koimān.</i>
Ever	<i>selajor, amu kootos.</i>
„ , for	<i>salangkay, salangkazon.</i>
Every	<i>otukid, ngavi?ngavi, song uhun-uhun; to isaan.</i>
Evidence	<i>katahangan.</i>
Evident	<i>atahang.</i>
Evil	<i>kayaatan.</i>
Ewe	<i>biri-biri do maganak.</i>
Exact	<i>pintindu.</i>
Exaggerate, to	<i>moningkak, poposingkak.</i>
Exalt, to	<i>popogazo, pogozoon, popazow, pōzohon.</i>
Examine, to	<i>momohunontob, hunontobon, momo isa poisa-on.</i>
Examination	<i>kohunantaban.</i>
Example (model)	<i>koomitan; sample sontu.</i>
Exasperate, to	<i>mongogui, moogui, oguzon.</i>
Exceed, to	<i>moindamaan, popoindama, ki hobi.</i>
Excellency, His	<i>kagazaan zo.</i>
Excellent	<i>avassi kopizo, poinhobi do ngavi.</i>

Except	<i>suray, amu, ohuon.</i>
" , to	<i>poposuray, posurazon, mongohu, ohuon.</i>
Excessive	<i>moindamaan.</i>
Exchange, to	<i>misorohi, isorohizonon, gumanti.</i>
" (money)	<i>michon, piehonon, mongohon, ahanan.</i>
Excite, to	<i>monunsub, sunsubon, monuhu.</i>
Exclaim, to	<i>humurap, hurapan ku.</i>
Excuse, to	<i>mangampun, ompunon ku; (ask pardon)</i> <i>moki ampun.</i>
Execute, to	<i>mimang, mangan, mân.</i>
Exhausted	<i>no'u, nohuzan kopizo, noorian do uhod.</i>
Exile, to	<i>popo'idu, po'iduon.</i>
Exist, to	<i>kitso.</i>
Existence	<i>ko'isaan.</i>
Expand to	<i>poponaw, lengthen ponoron ku.</i>
" (inflate)	<i>popohodtung, pohodtungon.</i>
" of flower	<i>mimang rarak, nararak expanded.</i>
Expect, to	<i>mogindad, indadon or magandad, indadon.</i>
"	<i>monuimon, ki puimonon.</i>
Expel, to	<i>momizada, zadaan, popo'idu, po'iduon.</i>
" (drive out)	<i>moguzong, uzongon.</i>
Expend to	<i>momakay do wang.</i>
Expense	<i>blanja, pinakay.</i>
Experienced	<i>nohuda; noko puiman, ogunn no impa.</i>
Expert	<i>a'uar, tukang.</i>
Explain, to	<i>popo'ihon, po'ihoon ku, popo'unggar, po'ungga-</i> <i>on.</i>
Exports	<i>pohohobuson, barang pootodon doid pomo-</i> <i>gunan to tokon.</i>
Expose (to the sun)	<i>poposidang, posidangan, popotuu, potuuhon.</i>
Express	<i>naragā, pagaon or pagaan.</i>
Extend	<i>popogazo, pogofoon-poponaw. ponauron.</i>
Exterminate, to	<i>maari or mangari, orion ku.</i>
Extinguish, to	<i>momisok, pisokon.</i>
Extraordinary	<i>ayso do koiad-moosow, amu otumbozo.</i>
Extravagant	<i>oburak.</i>
Extremely	<i>moindamaan.</i>
Eye	<i>ma'o.</i>
" (blinking of the)	<i>nosihik; twinkling mongodit, mongodom.</i>
" (pupil of)	<i>anak mato.</i>
" -ball	<i>hinsow do mato.</i>
" -brow	<i>kudow, ruhu do kudow.</i>
" -lashes	<i>kiop.</i>
" -lid	<i>sokub.</i>
" (to cast down)	<i>potudongan mato, pointudong mato.</i>
" (to close)	<i>mongkodom, pokodomon mato, poongkodom.</i>

F

Fable	<i>susunudon.</i>
Face a	<i>yupa, ruōs.</i>

Face (bring face to face)	<i>popoongak, poongakon.</i>
Fact	<i>kinojodizan.</i>
Factory	<i>pananandaan.</i>
Fade, to (as leaves)	<i>nohozi.</i>
" (of colours)	<i>noko'idu sāt, tumatak, natatak sāt, gansur.</i>
Fail to (in business)	<i>nātu; made poor nagansop.</i>
" (be wanting)	<i>otopot, misti, otentu, amu ko amu</i>
Faint, to	<i>moizang-izangan.</i>
Fair	<i>ogingol; of complexion apasaw; of price mipadan hogo; of conduct apasang, otuhid; of weather atadu, atanang.</i>
Fairy	<i>hatod do nosuapan.</i>
Faith	<i>kolumbazaan.</i>
Faithful	<i>abanar, aharp; faithful servant supu do kaharap.</i>
Fall, to	<i>humaap, kahaap, yumato, nato.</i>
" (with crash)	<i>humaba, ahaba, nahaba.</i>
" (in drops)	<i>me-te, tumu, dropping mu-tu.</i>
" (as leaves)	<i>moūng, mūng-ūng, noūng.</i>
False	<i>orudut, amu otopot, amu abanar; of coin wang do pomoduhung.</i>
Falsehood, a	<i>rudut, korudulan.</i>
Fame (reputation)	<i>ngān, abantug.</i>
Familiar (accustomed)	<i>nohuda.</i>
" (intimate)	<i>ambat-ambat kopizo, mikohuang kopizo, ahansan.</i>
Family (relations)	<i>sung ade, miade.</i>
" (household)	<i>kohominan.</i>
Famine	<i>kahowsan, ayso do akanon.</i>
Famous	<i>abantug, ki ngān nodi.</i>
Fan, a	<i>kikizop.</i>
" , to	<i>mongizop, kizopon, kizapan.</i>
Far	<i>osodu.</i>
Far (as far as)	<i>miad sodu, gisom, sontob.</i>
Fare (passage money)	<i>tambang, ticket.</i>
Farewell (said to one going)	<i>tohojo kono! muhi kono! (to one remaining) muhi ou no.</i>
Farm, a, (garden)	<i>tanom, tanam-tanaman; rice-field umo.</i>
" (rented privilege)	<i>pajak.</i>
Fashion, custom	<i>adat, form buatan.</i>
Fast (quick)	<i>ohijaw.</i>
" (abstinence)	<i>kakadasan, momuasa, puasa.</i>
" (tight)	<i>apalat, poinpatat, napatat.</i>
Fasten to	<i>momogakut, gokutan ku.</i>
Fat	<i>hunok, ohunok; of child ohombon, ohomu.</i>
Fate	<i>nahatur, naampasan.</i>
Father	<i>ama; step ama vagu; grand aki; in law iran, iranon.</i>

Fathom, a	<i>yopo.</i>
Fatigued	<i>nohuzan.</i>
Fault	<i>saha.</i>
Favour	<i>kosianan, moki-insian.</i>
Favourite	<i>amu kouhu, e apakay, e ginoroon.</i>
Fawn, a	<i>anak tambang.</i>
Fear	<i>koyosizan.</i>
Fearless	<i>obuhun, obukat.</i>
Fear, to	<i>modosi.</i>
Feast	<i>adaw do agazo, moginakan.</i>
„, to (entertain)	<i>moginakan, momiadaw do agazo.</i>
Feather	<i>large ahad; small vuhu.</i>
Feathered	<i>e ki ahad, e ki vuhu.</i>
Features	<i>ruôs.</i>
Feeble	<i>amu korow, ohomi, ongohohomi.</i>
Feed, to	<i>monumad, sumadon; fowls popotinduk, po'indukon.</i>
„ (nourish)	<i>qumompi, gompizon.</i>
Feel, to	<i>mangama, kamaon.</i>
Feet	<i>hakod, hapap.</i>
Feign, to	<i>mingpohing-pohing, mogulingow, moki tons, moki azow.</i>
Fell to (cut down)	<i>managad, tagadon.</i>
„ (knock down)	<i>popohaba, pohabaon, popâto.</i>
Fellow	<i>kohuang, ambat-ambat.</i>
Female	<i>ondu, maganak.</i>
Fence	<i>ansa, pagar.</i>
„, to	<i>mangansa, ansaan or ansaon ku, mamagar, pagaon ku.</i>
Fern	<i>paku.</i>
Ferry	<i>sosobôngon; (bamboo raft) gakit.</i>
Fertile land	<i>yanaw, tana do ombong.</i>
Fester	<i>momunana, numana.</i>
Festival day	<i>adaw do agazo.</i>
Fetch, to	<i>mongoy, ongozon ku.</i>
Fethers	<i>langkap.</i>
Fever (to have)	<i>gagân, osogitan ou.</i>
Few	<i>okudi.</i>
Fibre for ropes and thread	<i>sagut; small roots saga.</i>
Fiddle	<i>biola; (native) sundatang.</i>
Field	<i>umo, yanaw, pasture kahanaan.</i>
Friend	<i>yogon.</i>
Fierce	<i>tigian.</i>
Fifteen	<i>hopod om himo.</i>
Fifth	<i>e ko himo.</i>
Fig (wild but edible)	<i>ondungu.</i>
Fight, to	<i>mimang, piimangon ku.</i>
„ (with cocks)	<i>mikura, pikuraon.</i>

Figure (human shape)	<i>gambar do uhun, vuōs.</i>
„ (of something to come)	<i>poouan.</i>
„ (similitude)	<i>tukadan, kopiadan.</i>
File	<i>kiki; fish-skin kingkig.</i>
„, to	<i>mongingkig, kingkigon.</i>
Filter a	<i>topisan.</i>
„, to	<i>manapis, topizon.</i>
Fill, to	<i>monuang, suangan-ku, momonu, fonuon.</i>
Filly, a	<i>anak kuda do ondu.</i>
Fin, a	<i>kopi.</i>
Final	<i>e id tohui, id kopupusan.</i>
Find, to	<i>mogihom, ihomon, okito, nokito.</i>
Fine, in texture	<i>maalus; soft ohuzung.</i>
Fine, a	<i>sogit.</i>
Finger	<i>tuntu, fore t. do tuduk, fourth t. do sanda, little t. do nanangkis; middle t. do rondui.</i>
Finis	<i>kopupusan, nahapas, nañvi.</i>
Finish, to	<i>mamñvi, orion-ku, momutus, putuson.</i>
Fire, a	<i>apui.</i>
„, to (a gun)	<i>momadil, bodihon-ku.</i>
„ (to set on)	<i>monutud, tutudan.</i>
Fire-place	<i>pagagansakan.</i>
Fire-fly	<i>oninipot.</i>
Fire-works	<i>bodil-bodilan or lobodilan.</i>
Fire-wood	<i>udung.</i>
Firm	<i>apanggo, atatap.</i>
Firmament	<i>aran.</i>
First	<i>ko iso, ko insan.</i>
„, at	<i>id puun, ragu-ragu po, karavagu, poguku.</i>
Fish, a	<i>sada; salted sinamban, and dried sinahaw.</i>
„, to, with rod	<i>mangapon; with fly, bait upan, mogupan, upanan-ku; with net mangansaw, ansah-on, manarambaw, sarambahon.</i>
Fish-hook	<i>otuk.</i>
Fishing-line	<i>tahi do apon.</i>
Fishing-rod	<i>yangavan.</i>
Fit	<i>padan, uha.</i>
Fitting (proper)	<i>otumbazo.</i>
Fits, epileptic	<i>ki momomalay.</i>
Five	<i>himo.</i>
Fix, to (make firm)	<i>popopanggo, popotatap, potatapon; (determine) monimbagos, popotopot.</i>
Flag	<i>tunggur.</i>
Flag-staff	<i>oygi, lihang.</i>
Flame, to	<i>sumikit, mimang bandak, popobanang poba-hangon.</i>
Flame, a	<i>bandak.</i>
Flash, to (as lighting)	<i>sumisi, gonnit.</i>

Flat, level	<i>ayantay, ahabi</i> ; of tone, in singing <i>maahong</i> ; smooth <i>ohuzung</i> .
Flatter, to	<i>popogazo, pogofoon, mangakap.</i>
Flavour	<i>kounanaman</i> ; lost its flavour <i>noko hibas.</i>
Flaw, a	<i>ki gannit, ki sadu, savit id bōs.</i>
Flea, a	<i>kutu.</i>
Fleet	<i>petimongan do kapal.</i>
Flesh	<i>onsi do.</i>
Flint	<i>pampang do apui.</i>
Flight, a	<i>tutuhudon do ombohog.</i>
Float, to	<i>humabu, popohabu, pohobuvon.</i>
Flock, to	<i>moyaamong.</i>
Flood, a	<i>hizud.</i>
Flood-tide	<i>yurab.</i>
Floor a	<i>sihui, nosihian.</i>
Flour	<i>dadak, tapong.</i>
Flow to	<i>yumuhus, popoyuhus, poyuhuson.</i>
Flower, a	<i>rusak, bunga.</i>
Flower, to	<i>momirusak, ki rusak, momibunga.</i>
Fluently, to speak	<i>otutui do mobōs.</i>
Flute, a	<i>tuahi, susuling.</i>
„ to play the	<i>momuahi.</i>
„ player	<i>monunuahi.</i>
Fly, a	<i>hangaw</i> ; dragon <i>pahangat</i> , fire <i>cninipot.</i>
„ , to	<i>tumuhud.</i>
Foal, a	<i>anak kuda.</i>
Foam	<i>puta.</i>
Fog	<i>havun.</i>
Fold, to	<i>momohopi, hopizon.</i>
„ , a	<i>hopi</i> ; of hair <i>tinimbuku.</i>
Follow, to	<i>tumanud, tonudon, monusui, susuzon, sumu-</i> <i>sui</i> ; come after <i>sumuhut.</i>
Follower, a	<i>tutumanud, e manud-tanud, kohuang.</i>
Folly	<i>koyungahan.</i>
Food	<i>akanon.</i>
Fool, a	<i>yungow.</i>
Foot	<i>hapap, hakod.</i>
Foot (sole of the)	<i>hapap do hakod.</i>
Foot-mark	<i>raza do hakod.</i>
For	<i>doid, id, tu</i> (because).
For ever	<i>otihumbus, selajor, amu nodi</i>
Forbid, to	<i>mogodu, oduhan.</i>
Forbidden	<i>nooduhan.</i>
Force (strength)	<i>uhod.</i>
„ , to	<i>sumonsog, sansagan.</i>
„ to (beseech)	<i>mononsog.</i>
„ , by	<i>poposonsog, posonsogon.</i>
Forefathers	<i>aki-aki.</i>
Forehead	<i>yabass.</i>
Foreigner	<i>uhun do suray bangsa.</i>
Foremost	<i>ko iso, e poguhu kopizo.</i>

Forenoon	<i>dong osurab, amu po noko tampa.</i>
Forest	<i>kokozuran; jungle pias; bush tonob.</i>
Forepart (of a vessel)	<i>uhung.</i>
Forfeit, to	<i>atagak, tagakon, momizada.</i>
Forged	<i>pomoduhong, amu abanar.</i>
Forget, to	<i>ohiran, nohiran, nolivat; humihiu, hiran.</i>
Forgive, to	<i>mangampun, ompunon.</i>
Fork, a	<i>titindok.</i>
„ (of road)	<i>pisimpangan.</i>
Forked (of tree)	<i>pango.</i>
Form	<i>buatan.</i>
„ , to	<i>momoun, vounon, vinoun.</i>
Former	<i>e poguhu.</i>
Formerly, pretty long ago,	<i>poguhu-poguhui.</i>
Forsake, to	<i>mongohim, ohimon, momizada, zaaaaan.</i>
Forswear, to	<i>noko sumpa do orudut.</i>
Fort, a	<i>kula.</i>
Fortune	<i>kottos, koyongkuban.</i>
„ (good)	<i>na'anu tomod, noko ikot tomod.</i>
Forty	<i>apat ngo hopod.</i>
Forward	<i>id poguhu.</i>
Foul	<i>ayaat, obusu, nobuntong, mōnsod.</i>
Foundation	<i>impohon; posts oygi.</i>
Founder, to	<i>monōb, tōbon, otōb, notōb.</i>
Fountain, a	<i>lorud.</i>
Four	<i>apat.</i>
Fowl	<i>manuk.</i>
Fragile	<i>ababak; brittle ōpu.</i>
Fragrant	<i>ovongi.</i>
Frame (of picture)	<i>pakaw.</i>
France	<i>pomogunan Prancis.</i>
Fraud	<i>koduhungan.</i>
Freckles	<i>aying hangaw.</i>
Free	<i>poinghapas; open to all poinghamas.</i>
Freight	<i>sinakay.</i>
Frequently	<i>asaw-saw.</i>
Fresh	<i>vagu, of fish mizaw; of eggs kooontohu, of vegetables kokokotu.</i>
„ -water	<i>raig do maanaw.</i>
Friday	<i>adaw ko himo.</i>
Friend, a	<i>ambat-ambat.</i>
Friendship	<i>kaambatan.</i>
Fright	<i>kotigagan.</i>
Frightened	<i>nokotigog.</i>
Frivolous	<i>tomod, ayso do unar.</i>
Frog, a	<i>lonong.</i>
From	<i>mantad.</i>
Front	<i>kotuhunan.</i>
„ (in)	<i>id kotuhunan, id moōngan, poingongak.</i>
„ , to (face)	<i>mitupak, pitupakon, id tupak.</i>

Frontier	<i>pirohitan.</i>
Frown, to	<i>mimang amandong.</i>
Frozen	<i>mimang baku, nokokodow.</i>
Frugal	<i>uha.</i>
Fruit, a	<i>ura.</i>
" , to	<i>momiuva.</i>
Fry, to	<i>momorandang, randangon.</i>
Fulcrum	<i>odon.</i>
Full	<i>noponu; trimming osial; of moon lavang.</i>
Full-grown	<i>noongob or noyongob.</i>
Fun	<i>aray, make fun mokumiaray.</i>
Funeral, procession	<i>kohuzudan do momohobong.</i>
Fungus	<i>mon-yongihut.</i>
Funnel	<i>(sosohud) kakahang.</i>
Fur	<i>kuhid e ki vuhu.</i>
Furl to (a sail)	<i>mamahun do hazag.</i>
Furnace	<i>susunan do apui, poguguvongan, pagagan-sakan.</i>
Furniture	<i>suang do hamin.</i>
Furrow	<i>kinukus.</i>
Further	<i>hagi po, sodu po.</i>
Futurity	<i>e id tohūi.</i>
Fye!	<i>se, foy, fuy.</i>

G

Gag, to	<i>mononsong do kabang-sonsongon.</i>
Gain (profit)	<i>kountungan.</i>
" , to (win)	<i>katama, nakatama, manang, anangon.</i>
Gale, a	<i>tongus do opuhod.</i>
" (typhoon)	<i>tomboliong.</i>
Gall	<i>ompodu.</i>
Gallant	<i>osohud, monohud, sohudon; well-mannered otompuza.</i>
Gallop, to	<i>botunga.</i>
Gallows	<i>pogagantongan.</i>
Gamble, to	<i>bomain judi, monikam, wawi.</i>
Gambier	<i>gambir.</i>
Game, a	<i>pomainan.</i>
Gander	<i>angsa do tandaha.</i>
Gaoler, a	<i>monununggu do turongku.</i>
Gape, to	<i>sumohong, sahangon, gaping mohong-sohong, tumong kabang, open the mouth potong kabang.</i>
" (yawn)	<i>moguvab, yawning murab-urab.</i>
Garden	<i>tanam-tanaman, tanom, kabun.</i>
" (nursery for padi)	<i>sinongkadan.</i>
Gardener, a	<i>manananom.</i>
Gargle, to	<i>mongimumug, imumugon.</i>
Garland	<i>bunga, yiningkot do bunga, siniga-siga do bunga.</i>

Garlic	<i>bawang do opuak, bawang do bundusan</i> (native).
Garment	<i>pakazan.</i>
Gate, a	<i>binavangon.</i>
Gather, to	<i>monimong, timongon.</i>
"	<i>momiyukut, yukuton</i> (thrifty) small sums.
Gay	<i>agaan ginavo, ogingol.</i>
Gaze, to	<i>midot, idatan, montong-ontong.</i>
Gem	<i>buliza.</i>
Genealogy	<i>kinasakagan.</i>
Generate, to	<i>maganak, paganakon, poposakag, posakagon.</i>
Generous	<i>osuaw, agazo ginavo.</i>
Genius	<i>abaar kopizo, uhun do otuhu.</i>
Gentle	<i>mo'uzuk.</i>
" (tame)	<i>odomon.</i>
Gentleman	<i>uhun do otompuz, ohingkong, tuan.</i>
Gently	<i>pianani, cronsoy, vonsozon, ahambat-hambat-</i> <i>an.</i>
" born	<i>ki assar.</i>
Genuflect, with bend-	
ing forward of body	<i>humoub, sumingkotud.</i>
Genuine	<i>abanar, bata.</i>
Get, to	<i>manganu, naka anu, noonuan ouno.</i>
Ghost, a	<i>hatod.</i>
Giant, a	<i>uhun do alangkaw kopizo.</i>
Giddy, of Girls	<i>akandaw, moinggohow; thoughtless obin-</i> <i>kandaw.</i>
Gift	<i>katahakan, itahak tomod.</i>
Gild, to	<i>manapu do amas, sopuron, sinapu do amas.</i>
Gills (of a fish)	<i>asang.</i>
Gimlet, a	<i>susuput.</i>
Ginger, wild	<i>hongkuas; cultivated hazo.</i>
Girdle, a	<i>ogot, gaket.</i>
Girl, a	<i>anak ondu, oto! (till married).</i>
Give, to	<i>manahak, tahakon; I give you onuan ku ziaw,</i> <i>onuran ku ziaw; I have given you no-</i> <i>onuan ku ziaw; give it to me onuay ou.</i>
Glad	<i>uhagang.</i>
Glance, to	<i>tumoringug, tovingugan ku.</i>
" , a	<i>kotoringugan.</i>
Glass	<i>kassa, soromin, glas.</i>
" (mirror)	<i>tombilahan.</i>
Glean, to	<i>monguntahib, untahibon.</i>
Glitter, to	<i>kumilap.</i>
Glittering	<i>milap-kilap, milow-kilow.</i>
Globe, the	<i>tinondugu do tana.</i>
Glorify, to	<i>popāzow, poyōzohon.</i>
Glorious	<i>ki āzow, ki gāw.</i>
Glory	<i>āzow.</i>
Glossy	<i>sōw, sinōw.</i>
Glove, a	<i>posusuhungan do pahad or hongon.</i>

Glow, to	<i>kumilow, milow-kilow.</i>
Glow-worm	<i>koombatang.</i>
Glue	<i>pananapi, puhut.</i>
Glutton, a	<i>ododotoo do makan, mogiginum.</i>
Gluttony	<i>kadaatan.</i>
Gnashing, of teeth	<i>momongait, kongoitan do nipon.</i>
Gnaw, to (as a dog)	<i>mongingkid, kingkidan.</i>
Go, to	<i>kumaa.</i>
„, to (and bring)	<i>mongoy, ongozon.</i>
„ down	<i>tumuhun; hill mindahu, yumunduk; down river munsud.</i>
„, in	<i>sumuang; inner room sumuvon.</i>
„ up into house	<i>sumahakay; hill tumakad.</i>
„, river	<i>sumuhok, boat sumakay.</i>
Goat, a	<i>ambing.</i>
Goblet, a	<i>sawan, gayong, glas.</i>
God	<i>Kinohoyngan.</i>
Gold	<i>buhavan, amas.</i>
„ -dust	<i>yumok do buhavan.</i>
„ -leaf	<i>hamba do buhavan.</i>
„ -mine	<i>aangazan do buhavan, nizonon e ki buhavan.</i>
Gone	<i>nakakaa, noko ugad, noko idu.</i>
„ (disappeared)	<i>ayso nodi, amu hino nodi.</i>
„ (passed)	<i>noko tahib, notohiban.</i>
Gong	<i>agong.</i>
Good	<i>arassi.</i>
„ (to make)	<i>momorassi, roSSION ku; (repair) monohoyo, tohojoon.</i>
„ -bye (by the goer)	<i>muhi ou; (to the goer) tohojo kono.</i>
„ (deal, a)	<i>ogumu, kogumuan.</i>
„ deeds	<i>koimân do arassi.</i>
Good for nothing	<i>ayso do guno, ayso do unar, ayso do vahun.</i>
Goods	<i>hampo-hampo, kottos.</i>
Goose, a	<i>ansa.</i>
Gospel	<i>erangelio.</i>
Govern, to	<i>momarinta, parintaon.</i>
Government	<i>parinta, polinta.</i>
Governor	<i>tuan geberner.</i>
Gourd, a	<i>habu.</i>
Gourd, a (earthen- ware)	<i>taranang.</i>
Gout	<i>tuhang.</i>
Graceful	<i>kosohud.</i>
Gradually	<i>monginuli, inutonni, dokudi-kudi.</i>
Graduated.	<i>ki gait, nogoitan.</i>
Grain	<i>ratu; one grain of padi song ratu do pây.</i>
„ (seed)	<i>hinsow, lonomon, sakagon.</i>
Grammar	<i>kaampasan do mobôs.</i>

Grand	<i>agazo, otondig.</i>
„ -child	<i>monong aki, anak do anak; great monong aki ko induvo.</i>
Grandee	<i>uhun do puharang, ki assar.</i>
Grandeur	<i>kogazaan.</i>
Grand-father	<i>aki, ama-moying; great ama do aki.</i>
Grand-mother	<i>odu, inde-moying.</i>
Grant, to	<i>sumaga, poposontob, manahak.</i>
Grapes	<i>uva anggor.</i>
Grapple, to	<i>mitabpo, tabpaan.</i>
Grasp, to (the hands)	<i>gumamit, gomiton.</i>
„ , to (in the arms)	<i>momogapus, gopuson.</i>
Grass	<i>sakot.</i>
Grasshopper	<i>butu, large ingkokodu.</i>
Grate, to	<i>mongingkin, kingkinon.</i>
Grateful	<i>kohondom, obinhondom.</i>
Grating (lattice work)	<i>vinatu.</i>
Grave (serious)	<i>opoto, avagat.</i>
„ „	<i>hobong.</i>
„ -clothes	<i>tungkus, tokop.</i>
Gravy	<i>raig do onsi or sada.</i>
Graze, to	<i>modkotop, pokotopon.</i>
Grease	<i>hunok.</i>
Great	<i>agazo; excellent agazo kopizo.</i>
Green (colour)	<i>otomow, ovohod, asawb.</i>
„ (unripe)	<i>omuhok, amu naansak, mata.</i>
Greet, to	<i>moytubung, tumabe, tobeon.</i>
„ (inferior to superior)	<i>moy pamantang, momantang.</i>
Grey	<i>orok; of hair uran.</i>
Grief	<i>ko undasaan, koyuahan do ginavo.</i>
Grievous	<i>agazo kopizo, moindamaan.</i>
Grin	<i>ngingis; grinned minongingis, noko ngingis.</i>
Grind, to	<i>gumiring, giringon, guminsar, ginsaron.</i>
Grindstone	<i>giringan, ginsaran.</i>
Gristle	<i>uhat.</i>
Grit	<i>oggis, pampang do omumuk.</i>
Groan, to	<i>mogodoy, groaning modoy-odoy.</i>
Grope, to	<i>momuhavo, hovon.</i>
Grovelling	<i>bibis-bibis, okohit, osingot.</i>
Ground	<i>tana.</i>
Grow, to	<i>sumundu, gumazo; (place where something grows) susundurvon.</i>
„ (increase)	<i>momohuang, huangan.</i>
„ (become)	<i>abaw, jumadi, jodizon.</i>
Growth (second of rice)	<i>vuisang; of wood tohid.</i>
Growl, to	<i>mogongo.</i>
Grudge, a	<i>suhian, hondom.</i>
Gruel	<i>hutong, bubur.</i>

Grumble, to	<i>mongohimut.</i>
Guarantee, a	<i>duduk, sanda.</i>
" , to	<i>poposanda, posandaon, mananggong, tong-gongan.</i>
Guard, to	<i>mogipat, ipaton, momojaga.</i>
" " (protect)	<i>monampong, tompongon.</i>
" , a	<i>pogigipat, monununggu.</i>
Guardian, a	<i>hinarap, sinuhu, wakil.</i>
" -angel	<i>malaykat miontong.</i>
Guava (fruit)	<i>biabaz.</i>
Guess, to	<i>momogono, gonoon ku, nogono.</i>
Guest, a	<i>tombuhui.</i>
Guide, to (conduct)	<i>magangat, angatan, monuduk, tudukon.</i>
" , a	<i>pandu.</i>
Guilt	<i>saha, dowso.</i>
Guilty	<i>ki saha.</i>
Gum	<i>puhut.</i>
Gums, the	<i>monsis.</i>
Gun	<i>sinapang, badil.</i>
" (double barrelled)	<i>sinapang kamar.</i>
" (breech-loading)	<i>sinapang titipoun, kupak.</i>
" (cannon)	<i>badil.</i>
" (native pivot)	<i>jangak.</i>
Gun-powder	<i>ubat badil.</i>
Gunwale	<i>tiong.</i>
Gutta	<i>puhut.</i>
Gutter	<i>poyuyuhusan do raig.</i>

H

Habit	<i>kohudaan; custom adat.</i>
Hack, to	<i>monibas, tibason; thing to be hacked at</i> <i>titibason.</i>
Hail	<i>yassam do okodow.</i>
Hail, to	<i>humuvap, hurapan.</i>
Hair (of head)	<i>obuk; of body, beasts ruhu.</i>
Hairless (bald)	<i>nohugas.</i>
Hair pin	<i>totodsok.</i>
Hairy	<i>ki ruhu.</i>
Half	<i>pointanga, id tanga, poduvoon.</i>
" (one)	<i>sotanga, songpiduro, song pitanga.</i>
" (one and a)	<i>tanga duvo.</i>
Hall	<i>hintuhun.</i>
Halo	<i>ki gaw.</i>
Halter	<i>gakut do uhu, passung.</i>
Halve to	<i>momiduro, popiduro, piduvoon.</i>
"	<i>momohapak, popihapak, hapakon.</i>
Hammer, a	<i>dunsul; wooden poku.</i>
" , to	<i>momahantak, hantakan.</i>
Hamper, a	<i>yaga, bakul.</i>
Hand	<i>pahad; whole arm hongon, honggazan.</i>
Handful	<i>song onggom.</i>

Handkerchief	<i>simpulan, kaking, kain.</i>
Handle	of knife <i>uku</i> ; of spear <i>tataran</i> ; of axe, spade <i>umbu, tongguan</i> ; of a vessel <i>kukusutan, lohingo, pososoriton.</i>
„ to (feel)	<i>mangama, kamaon, momohayo, horon.</i>
Handsome	<i>apasaw.</i>
Hang, to intransitive	hanging down by the hands <i>humongkirit, pohongkirit</i> ; (generic word) <i>gantong</i> ; one self <i>momogantong, gumantong</i> or other people <i>popogantong.</i>
„ „ (on peg)	<i>poposavit, posoriton.</i>
„ „ (on wire)	<i>poposapay, posapazon, poinsapay.</i>
„ „ to dry	<i>popobiday, pobidazon.</i>
„ „ (like lamp or native cradle)	<i>poingiris, pointavid.</i>
„ „ over	<i>poinggiging, poinghobi.</i>
Happen, to	<i>abaw, nabaw, binaw, kabaw, ajadi.</i>
Happiness	<i>ko'uhagangan, kagaanan do ginawo.</i>
Happy	<i>agaan ginawo, uhagang.</i>
Harass, to	<i>mongingsubu, ingsubuvon, monubu, subuvon, momohakut, hokutan, monusa, poposusa.</i>
Harbour, a (anchorage)	<i>lilimbuon, pososoruan or sosoruan.</i>
„ (bay)	<i>orong.</i>
Hard	<i>okodow.</i>
„ (firm)	<i>apanggo, atatap.</i>
„ over (in steering)	<i>lumingkuk.</i>
Harden, to	<i>popokodow, pokodohon</i> ; metal <i>monosob, sosobon.</i>
Harm, to	<i>mogompadan, ompadanan.</i>
„ (hurt, damage)	<i>koompadanan.</i>
Harmless	<i>odomon, odizom.</i>
Harness, the	<i>pakakas do kuda.</i>
Harpoon	<i>sipang</i> ; trident <i>babut.</i>
Harrow, a	<i>paragus</i> ; vb. <i>mamaragus, poroguson</i> , plants be harrowed <i>pomorogusan.</i>
Haste with	<i>do oduk, magab-hagab, ahagab.</i>
Hat	native <i>siong</i> ; cloth <i>sig</i> ; European <i>tupi.</i>
Hatch, to	<i>mogomut, poomutan</i> , hatched <i>noomutan.</i>
Hatchet, a	<i>panaha, kapak.</i>
Hate, to	<i>abazatan ou, nabazatan, noko bazatan ou.</i>
Hatred	<i>kabazatan.</i>
Have, to	<i>kiiso.</i>
Hay	<i>sikot do nokoing.</i>
Haze	<i>harun.</i>
He, she, it	<i>zisido.</i>
Him, her	<i>disido.</i>
Head	<i>uhu.</i>
„ (principal)	<i>uhu, tuan basar, kapala, no satu e ko'iso.</i>
Headache	<i>oyuol uhu, koyuohan do uhu.</i>

Headland	<i>tomui.</i>
Headlong	<i>nopuhigagaan.</i>
Headstrong	<i>otiar, okodow ginavo.</i>
Heal, to	<i>momohingos, hingasan, hinongos do nohingos, nohingasan.</i>
Health	<i>kosintahan.</i>
Healthy	<i>osintol, ohigkang.</i>
Health, in	<i>csintol innan.</i>
Heap, a	<i>potimongan, place where a heap is made potitimongan.</i>
" , to	<i>monimong, timongon, momichu, puhuvon.</i>
Hear, to	<i>modkinongow, kinongohon.</i>
" , like to	<i>mingkoyoyongow.</i>
Heart	<i>undu-undu, ginavo.</i>
Hearty	<i>ginavo do abanar, do sogonop ginavo.</i>
Heat	<i>hassu, kohossuan.</i>
Heave up, to	<i>poposarat, posaraton, with lever momojong- kat.</i>
Heaven	<i>surga.</i>
" (sky)	<i>aran.</i>
Heavy	<i>aragat, orontod.</i>
Hedge, a	<i>ansar do poinsundu, pagar.</i>
Hedgehog	<i>tohutong.</i>
Heed, to	<i>mongingat, ingaton, momohondom, momo- duli, podulion.</i>
Heel, a	<i>atad.</i>
" over, to	<i>gumiging, nogiging, poinggiging.</i>
Height	<i>sarat, sinarat, kasaratan.</i>
Heir	<i>e mungkus, e koungkus.</i>
Hell	<i>apui naraka.</i>
Helm	<i>uhin, monguhin, komudi.</i>
Help, to	<i>tumamba, tambaon, monuhong, tuhongon.</i>
Helter-skelter	<i>nopuhigagaan.</i>
Hen, a	<i>manuk do maganak.</i>
Her (possessive)	<i>disido do , nisido (or) zo.</i>
Herald	<i>sinuhu do raja, susuhuan.</i>
Herd	<i>pannon.</i>
Herdsmen	<i>mananamong do pannon, uhun do mitamong do pannon.</i>
Here	<i>hiti.</i>
Hereditary	<i>ki suntu, assar, sinakagan.</i>
Heretofore	<i>gisom or sontob do moino, poguhui.</i>
Hermit	<i>uhun do mudavin id pias, iso-iso, so-iso.</i>
Heron, black	<i>huong, gansing-gansing; cowbird kandaray.</i>
Hesitating	<i>ohompuvong, miahow ginavo.</i>
Hiccough	<i>sadu or sodu; I have the h. soduon ou.</i>
Hide, to (conceal)	<i>humossok, hossokon, popohossok.</i>
" (give refuge to)	<i>mongumohig, manamong, tompongon.</i>
Hide, a (pelt)	<i>kuhit.</i>
High	<i>asarat.</i>
Highness	<i>kagazaan nu or zo.</i>

High-priest	<i>presbiter do agazo.</i>
High-water	<i>yuvab; flood hizud.</i>
High-way	<i>arun-arun, yahan do agazo.</i>
Hill	<i>nuhu do osuibo.</i>
„ ant-	<i>toypupudsu.</i>
Hilt	<i>uhu.</i>
Himself	<i>zisido sondii or sondiri.</i>
Hinder, to	<i>momusus, pususon.</i>
Hindermost	<i>e id tohūi kopizo.</i>
Hindrance, a	<i>tobon, pomumususan.</i>
Hint, a	<i>kootigan, pahandaman.</i>
„ , to	<i>mongotig, otigon.</i>
Hip	<i>arak.</i>
Hire (wages)	<i>tingadan, gaji; to engage labour moningadan, tingadanan, momogaji, gojion; work for hire bagaji.</i>
His	<i>disido do, nisido, zo.</i>
Hiss, to	<i>mongosis.</i>
History	<i>tuturan.</i>
Hit, to	<i>mongontok, ontokon.</i>
Hither	<i>ponong hiti, do hiti, hiti.</i>
Hitherto	<i>gisom or sontob do moino.</i>
Hoarse	<i>nohihoi.</i>
Hoe	<i>kakakay, sangkong.</i>
Hog	<i>rogok; wild bakass.</i>
Hoist, to	<i>momik, piikon, poposavat, posaraton, popoin-savat.</i>
Hold (of a ship)	<i>susunan id kapal.</i>
Hold, to (grasp)	<i>kumuzut, monguzut, kuzutan.</i>
Hold (contain)	<i>suang.</i>
Hole	<i>rongow; in ground huak, artificial inukadan.</i>
„ (to bore a)	<i>momongow, rongohon.</i>
Holland	<i>pomogunan Holland.</i>
Hollander	<i>suang Holland.</i>
Hollow	<i>nogoonggong, yuvang, ki yuvang.</i>
Holy	<i>kitua, sante.</i>
Homage	<i>kasambaan, respect kapantangan.</i>
„ (to pay)	<i>sumamba, momantang-pantangan.</i>
Home	<i>suhap; at h. id suhap.</i>
Honest	<i>otuhid, uhun do kaharap.</i>
Honey	<i>pahā.</i>
Honour, dignity	<i>kagazaan, kabantugan; respect kapantangan, kotohuadan.</i>
„ , to	<i>monohuod, tohuodon, otohuod, momantang, pantangan, popobantug.</i>
Hoof, a	<i>sonduhu do kuda.</i>
Hook, to	<i>poposavit, posariton, popokavit, pokoriton.</i>
Hook (bill)	<i>guruk.</i>
„ (fish)	<i>otūk.</i>
Hoop, a	<i>ogo, liningkow.</i>
Hop, to	<i>humingking; on two legs gumundop.</i>

Hope	<i>kaharapan</i> ; to h. <i>humarap</i> , <i>harapon</i> , <i>aharap-on</i> .
Hopeless	<i>amiso do rahun</i> , <i>ayso nodi do guno</i> .
Horizon	<i>puun do aran</i> , <i>sontob do okito</i> .
Horn, a	<i>sangaw</i> .
" (to butt with the)	<i>managu</i> , <i>soguan</i> , <i>nosoguan</i> .
Hornbill	<i>sungang</i> .
Hornet	<i>sūn</i> , <i>talak bambang</i> .
Horoscope	<i>moki dangaw</i> , <i>moki tudung</i> .
Horror	<i>kohigaganan</i> .
Horriified	<i>ohigogon</i> .
Horse	<i>kuda</i> ; wooden frame <i>kinuda-kuda</i> .
Hospitable	<i>asamod</i> .
Host, a	<i>mananganu</i> , <i>tanganu do suhap</i> .
Hostage, a	<i>pamaharapan</i> .
Hot	<i>ahassu</i> ; pungent <i>opodos</i> .
Hound	<i>pagagassu</i> .
Hour	<i>jam</i> .
House	<i>suhap</i> .
How	<i>pingkwo</i> ; how much <i>songkwo</i> , <i>pio gumu</i> , of price <i>songkwo hogo</i> .
Howl, to	<i>magahung</i> .
Hull (of a vessel)	<i>innan do padau</i> .
Hum, to (as bees)	<i>moongong</i> , <i>monginging</i> .
Human	<i>edong uhun</i> , <i>do uhun</i> .
Humble	<i>osuibo do ginaro</i> .
Humility	<i>kosuibaan do ginaro</i> .
Humour	<i>ginaro</i> .
Hump	<i>nobongkud</i> .
Hundred	<i>hatus</i> .
Hungry	<i>howson ou</i> , was hungry <i>hinowson</i> .
Hunger	<i>kohowsan</i> .
Hunt, to	<i>magassu</i> , <i>ossuron</i> ; hunting place <i>pogossuvan</i> or <i>pogogossuvan</i> .
Hunter, a	<i>magagassu</i> .
Hurricane	<i>tongus do opuhod</i> , <i>tomboliong</i> .
Hurry	<i>gumogo</i> , <i>ogogo</i> , <i>osikap</i> , <i>sikapan</i> .
Hurt (damage)	<i>mogumpadan</i> , <i>poporugi</i> .
" (loss)	<i>koumpadanan</i> , <i>korugian</i> .
" (wound)	<i>garit</i> , <i>nogonitan</i> , <i>tibas</i> , <i>notibas</i> .
Hurtful	<i>amu avassi</i> , <i>ayaat</i> , <i>magahas</i> , <i>obinahas</i> .
Husband	<i>savo</i> , <i>kohuang</i> .
Hush!	<i>kohoit</i> , <i>kumohoit</i> .
Husk	<i>kuhit</i> .
Husk, of corn	<i>paok</i> ; of coconut <i>bongkar</i> .
Husky (of voice)	<i>nohihot</i> .
Hut, a	<i>sulap-sulap</i> ; shed <i>sususutan</i> .

I

I	<i>zou</i> , <i>ou</i> ; by me <i>ku</i> .
Ice	<i>raig do nokodow</i> .
Idea	<i>nitungan</i> .

Idiom	<i>rogu.</i>
Idiot	<i>bongung, nobongung, yungow.</i>
Idle	<i>mizo-mizo, otihad, mahan.</i>
Idol	<i>nanak-nanak.</i>
If	<i>nung.</i>
Ignorant	<i>yungow, amu miho.</i>
Ill (sick)	<i>sogiton ou, amu nabaw, amu kabaw.</i>
Illegal	<i>nooduhan, amu kavassa.</i>
Illness	<i>kosokitan, koyuahan.</i>
Illuminate, to	<i>popohinta, pohintaon, popotahang, potahang-on.</i>
Illustrious	<i>abantug, ki ngān.</i>
Image (idol)	<i>kopiadan, gambar; appearance ruōs, yupa.</i>
Imagine	<i>momojanka, mongitung.</i>
Imitate, to	<i>monusui, susuzon; mimic monusugut, susuguton, monginsusugut, insusuguton.</i>
Immediately	<i>do odūk, do insanni, do moino.</i>
Immense	<i>asakakan gazo, agazo kopizo.</i>
Immodest	<i>ayapa, amu miho do moikom.</i>
Immortal	<i>amu kapatay, selajor.</i>
Impatient	<i>amu kasangar, ahavadan, amu kaanda.</i>
Impede, to	<i>momusuz, pususon, monobon, tobanan.</i>
Imperfect	<i>amu poinggonop, amu asagkom.</i>
Impertinent	<i>ayso do ikom, akassar, amu miho do moikom-ikom.</i>
Implements	<i>pakakas.</i>
Impolite	<i>amu ohingkong, amu miho do adat.</i>
Import, to	<i>poposuang, posuangon.</i>
Imports	<i>posusuangon.</i>
Important	<i>aragat.</i>
Impose upon	<i>momoduhong, duhongon.</i>
Impossible	<i>amu kabaw, amu obulē.</i>
Impost (tax)	<i>sukay.</i>
Impotent	<i>amu kovow.</i>
Impress, to	<i>poposondot, posondoton, poporaza.</i>
„ (press down)	<i>poposotol, posotohon.</i>
Imprison, to	<i>monorungku, torungkuon.</i>
Improper	<i>amu padan, amu avassi.</i>
Improve, to	<i>momovassi, vossion ku.</i>
Imprudent	<i>amu ohunontob.</i>
Impudent	<i>ayso do ikom.</i>
In	<i>id sahom, id suang, id . . .</i>
In order to	<i>da after verb and ko prefixed: koongoy ou da that I may go.</i>
Incapable	<i>amu kabaw, amu miho.</i>
Incense	<i>kamayan.</i>
Incest	<i>sumbang.</i>
Inch	<i>insi.</i>
Incite, to	<i>monunsub, sunsubon; buffaloes to fight mangantal, antaton; make angry manganja, anjaon.</i>

Inclination	<i>kogigingan.</i>
Inclose, to	<i>poposuang, momagar, pagaon.</i>
Incoherent (speech)	<i>bōs do nadantak</i> , like sand <i>asavuk</i> .
Income	<i>nonuran</i> , to get <i>maanun, onuan, koonuan.</i>
Inconstant	<i>amu alalap ginaro, amu apanggo.</i>
Inconvenient	<i>amu osirat, amu asanang.</i>
Increase, to	<i>gumumu, gumuon, popogumu.</i>
"	<i>popohuang, momohuang.</i>
Incredible	<i>amu agampot, amu pisayaon.</i>
Indebted	<i>ki utang.</i>
Indeed!	<i>pingkaa.</i>
Indian	<i>Kaling, Sipay, Benggali.</i>
Indicate, to	<i>monuduk, tudukon.</i>
Indigent	<i>asampit, missekin.</i>
Indignity	<i>koikoman, kamaluan.</i>
Indigo	<i>sosok do otomow or oyyang.</i>
Indiscreet	<i>amu ohunontob, ayso do hunontob.</i>
Indisposed (averse)	<i>amu sumaga, amu asaga.</i>
Individual (person)	<i>song uhun.</i>
Individually	<i>tukid uhun, song uhun-uhun.</i>
Indolent	<i>mahan, otihad.</i>
Indocile, to be	(insubordinate) <i>mongumahi.</i>
Indulge to (favour)	<i>monohuod, otokuod.</i>
Industrious	<i>osikap, opoy, apangit.</i>
Industry	<i>karaja, kosikapan.</i>
Inexperienced	<i>amu nohuda.</i>
Infant	<i>anak do oninē.</i>
Infatuated	<i>nomuhaw or nouhaw.</i>
Infected	<i>noontok, noyohihan.</i>
Infectious	<i>koyoyoheu, koyoheu.</i>
Inferior (of things)	<i>okuang vassi, amu songkwo vassi.</i>
" (in station)	<i>idsuibo, e ayso do assar.</i>
Infidel	<i>kapil.</i>
Infinite (in time)	<i>setajor, amu opupus.</i>
" (in space)	<i>ayso gisom, amu orokitan.</i>
Inflict (punishment)	<i>momōgo, yōgoon.</i>
Inform, to	<i>popoiho, poihoon, popova, poraon.</i>
Information	<i>kopoihaan, habar.</i>
Ingenious	<i>abaar, ki akal.</i>
Inhabit, to	<i>mizon, izonon or nizonon.</i>
Inhabitants	<i>rayat</i> ; people of Papar river <i>suang bavang</i> <i>Papar.</i>
Inherit, to	<i>mongungkus (or) mungkus, ungkusan.</i>
Injure, to	<i>popoyaat, mominassa, binassaon.</i>
Injustice	<i>kobilutan.</i>
Ink	<i>ponunuat, dawat.</i>
Inkstand	<i>posusumpakan do dawat.</i>
Inlaid	<i>pinosahut.</i>
Inland	<i>id suhok, id takad.</i>
Inner	<i>id sahom, id suang.</i>
Innocent	<i>ayso do saha, otuhid.</i>

Innumerable	<i>amu mountob, amu mountaban.</i>
Inoculate	<i>monongkit, songkitan, popoyoheuw.</i>
Inquire, to	<i>mogihon, muhot, uhoton.</i>
Inquisitive	<i>otuud, (person) otutuudo, tumuud, tuudon.</i>
Insane	<i>muhauc.</i>
Insect (crawling)	<i>yamu-yamu do oninē e gumikamang or monongkamang.</i>
„ (flying)	<i>yamu-yamu do oninē e gunituhud or e tumuhud.</i>
Insert, to	<i>poposisip, posisipon, poposansang, posansang-on.</i>
Inset (of ring)	<i>tampak, paramata.</i>
Inside	<i>id suang, id sahom.</i>
Insignia (of royalty)	<i>pakakas do Raja.</i>
Insidious	<i>maanauc.</i>
Insolent	<i>akassar, e monompuhodong.</i>
Inspect, to	<i>momohunontob, momoisa, poisaon.</i>
Instant, an	<i>do odūk nopo, okon ko buray.</i>
Instead	<i>ohon.</i>
Instigate, to	<i>monunsub, sunsubon.</i>
Institution	<i>kobowan, adat.</i>
Institute, to	<i>mamaw, bowon, popobow, binaw.</i>
Instruct, to	<i>mongia, iaon, monuduk, tudukon, mangajar, ajahon.</i>
Instruction	<i>pongiaan, kotudukan, pangajaran.</i>
Instructor	<i>uhun do mongia, mangangajar.</i>
Instrument	<i>pakakas.</i>
Insufficient	<i>amu uha, amu mikunomo, okuang.</i>
Insult, to	<i>popokaus, pokouson.</i>
„ , to suffer	<i>kumaus, nokousan.</i>
Insupportable	<i>amu katama, amu kasangar, amu katahan.</i>
Intellect	<i>ginaro, akal, kasāmaan.</i>
Intelligence (news)	<i>habar.</i>
Intelligent	<i>ononong, ataum akal, abaar.</i>
Intend to	<i>ki ginaro do, sumaga da.</i>
Intention	<i>do miho, tinomod from monomod, ki untay or ki intay from mintay (prepare), ki hawa.</i>
Intercede, to	<i>mogobi, moki obi, monuhong do mobōs.</i>
Intercession	<i>koobian.</i>
Interest	<i>bunga do wang, kogunoan, amu kouhu, amu kokiheu (not forget).</i>
Interfere	<i>manasow, sosohon, yumohot, yohoton.</i>
Internal	<i>id sahom.</i>
Interpret, to	<i>poposōmo, posōmoon, poporaheu do bōs porohion; a dream mangada.</i>
Interpreter	<i>popoporaheu do bōs.</i>
Interrogate, to	<i>humunontob, humontobon, muhot.</i>
Interrupt	<i>manasow, sosohon, popootas, sumisip.</i>
Intersperse	<i>poposisip, posisipon.</i>
Interval	<i>ontok do.</i>

Interview, to	<i>mokumibōs, pokumibāsan ku.</i>
" , an	<i>pibāsan.</i>
Intestines	<i>tinay.</i>
Intimate	<i>miintutun or kopitutun.</i>
Intimidate, to	<i>monompuosi, tompuosizon.</i>
Intoxicated	<i>naaruk.</i>
Intricate	<i>nohukot.</i>
Introduce, to	<i>poposuang, popointutun, pointutunon.</i>
Intrust, to	<i>manahak doid hinarap.</i>
Inundation	<i>hizud, kahabpazan.</i>
Invade	<i>mangazow, ozohon.</i>
Invariable	<i>otopot, amu kosuray, pointentu.</i>
Invent, to	<i>popobaw, mongombot, noombot, nokito do.</i>
Invisible	<i>amu okito.</i>
Invite, to	<i>magahap, ahapon, naahap, inahap &c.</i>
Invulnerable	<i>kobol.</i>
Irksome	<i>kamahar, osusa.</i>
Iron	<i>bossi.</i>
Ironical	<i>kada (having another meaning).</i>
Irregular	<i>amu naampas, amu tentu.</i>
Irresolute	<i>ohompurong, amu apanggo.</i>
Is	<i>kiiso.</i>
Island	<i>pulow; sandy places in river andas.</i>
Issue, to	<i>popohinta, pohintaon, popohabus, pohobuson.</i>
Isolated, apart to live	<i>mudarin.</i>
It	<i>zisido, eno or deno.</i>
Itch	<i>gandas, kompug, kuap.</i>
Itchy	<i>akatal.</i>
Item, an	<i>porkara.</i>
Iterate, to	<i>misaup-saup, mimang ragu.</i>
Itself	<i>zisido sondii or sendiri.</i>
Ivory	<i>ngansil do godingan.</i>

J

Jack-fruit	<i>nanoko; small puhutan.</i>
Jacket	<i>sia; (with short sleeves worn by women)</i> <i>pukong.</i>
Jail	<i>torungku.</i>
Jailor	<i>mononorungku.</i>
Jar, (various kinds)	<i>kibut, ipang, dapu, situn, hogovoon, branay,</i> <i>tompok.</i>
Java	<i>Jawa.</i>
Jaws	<i>yoo.</i>
Jealous	<i>ohoizan; envious apahadan.</i>
Jeer, to	<i>poposangi, posongion, manangi.</i>
Jerk, to	<i>nonintok, sintokon, poposuhak, muhak-suhak,</i> <i>mumpak-sumpak.</i>
Jest, to	<i>momahani, honizon, mokumiaray, mokumi-</i> <i>suaw.</i>
Jew, a	<i>Jehudi.</i>
Jewel	<i>botiza, paramata.</i>

Job	<i>karaja, pajak.</i>
Jog, to	<i>mongigog, igogon, mundok-hundok (trot).</i>
Join, to	<i>popioput, popooput, mongoput, oputan.</i>
Joint	<i>pioputan, pihukaban; of a reed sapad.</i>
Joke, to	<i>mongombuhag.</i>
Joke, a	<i>koomtuhagan, jokingly gow-how.</i>
Jolt, to	<i>mundok-hundok, mumpak-sumpak.</i>
Journey, a	<i>panaw, panahon, pinanaw.</i>
Joy	<i>kouhagangan.</i>
Judge, a	<i>akim, tuan e momohukum.</i>
„, to	<i>momohukum, hukumon; judged nohukum.</i>
Judgment	<i>hukum.</i>
Judicious	<i>ki ginaro, abantang, ohunontob.</i>
Jug, a	<i>susuangan do raig.</i>
Juggle, to	<i>main silap mato.</i>
Juggler, a	<i>uhun do monilap mato, silap mato.</i>
Juice	<i>ronod, raig, paha.</i>
Jump, to	<i>tumindak, tindakan, notindakan.</i>
Junior	<i>omuhok po.</i>
Jungle	<i>kokozuran; small patches tonob.</i>
Junk	<i>wangkang, kapal do Kina.</i>
Jurisdiction	<i>karassa.</i>
Just	<i>otuhid.</i>
Just now	<i>karavagu, do moino kopizo, komo, moino, do momoino.</i>
Just past	<i>komomoino; (repeat first letter or syllable— just left ko' uugad; just eaten kaaakan.</i>
Justify, to	<i>popotuhid, monuhid.</i>
Justly	<i>wipadan or padan.</i>
Jut out, to	<i>popohanday, pohandazon; jutting poinhanday.</i>
Juvenile	<i>omuhok, edong hangay-hangay.</i>

K

Keel	<i>lunas, urow (bottom of anything).</i>
Keep, to	<i>gumompi, gompizon, poopi, poopion.</i>
„ „ (a promise)	<i>tumanud do batos.</i>
Keeper, a	<i>mananamong, monununggu.</i>
Keg, a	<i>tung do onině.</i>
Kernel	<i>hinsow onsi.</i>
Kettle	<i>kiri, pomohossuan.</i>
Key	<i>kunsi.</i>
Kick, to	<i>magatad; like horse atadon, naatad, inatad ou do kuda; football monipak, sipakon.</i>
Kid	<i>anak ambing.</i>
Kidnap, to	<i>manazang do uhun, sazangan, nasazangan.</i>
Kidney	<i>hisow-hisow.</i>
Kill, to	<i>momalay, patazon; slaughter animal mongot, koton, nokot.</i>
Killed	<i>pinatay, kinot.</i>

Kind (sort)	<i>massam, bangsa, jinus.</i>
„ (affectionate)	<i>otuzu, otohuod.</i>
Kindhearted	<i>osuaw.</i>
Kindle, to	<i>monutud, tutudan.</i>
Kindred	<i>e pingkaado, miad d'eno, miadē, kohominan.</i>
King	<i>tumpu, Raja.</i>
Kingdom	<i>karajaan, parinta.</i>
Kiss, to	<i>tumongub, tonguban, mitongub, humōn.</i>
Kiss, a	<i>hōn.</i>
Kitchen	<i>yopuhan, pogagansakan.</i>
Kite (bird)	<i>kondiu.</i>
„ (paper)	<i>tutuhudon.</i>
Kitten	<i>anak izing.</i>
Knead, to	<i>momisi, pision, kneaded nopisi.</i>
Knee	<i>otud.</i>
Kneel, to	<i>sumingkotud.</i>
Knife	<i>pais; used by women at feasts radin; big dangol, ilang, padang.</i>
Knit, to	<i>mongikot, ikoton, inikot.</i>
Knock, to	<i>monuntong, tuntongon, notuntong; at door monontog, tontogon; rap mongoritik, koritikon; down popohaba, pohabaon.</i>
Knot, a	<i>tinimbagos; of hair tinimbuku; in whip tumbuku; in wood guong.</i>
Know, to	<i>miho, moihaan, noko miho.</i>
„ „ (to be acquainted with)	<i>mongintulun, otutunan.</i>
„ (I don't)	<i>lau, amu zou miho.</i>
Knowledge	<i>komihahan.</i>
Known, well	<i>notutunan or otutunan do ngavi, abantug.</i>
„ , to make	<i>popoiho, poihoon, popova, povaon.</i>
Knuckle	<i>ruku.</i>
Kris	<i>karis, guruk.</i>

L

Labour (work)	<i>gagamaon, karaja.</i>
Labour, to	<i>gumama, gamaon, bakaraja.</i>
Labourer	<i>uhun do bagaji (or bakakaraja); servant supu.</i>
Lace	<i>siling.</i>
Lad	<i>oyu, anak kusay.</i>
Ladder (notched piece of wood)	<i>tukad, tinuhang.</i>
Lade, to	<i>poposakay, posakazon.</i>
Laden (deeply)	<i>nanjob.</i>
Lady	<i>ondu, mem.</i>
Lake	<i>botong do agazo.</i>
Lamb	<i>anak biri-biri.</i>
Lame (unable to walk)	<i>nahakong; limping nokimpang, nokimpo.</i>
Lament, to	<i>mogodoy, modoy-odoy.</i>

Lamp	<i>poita, lampong, torch titiu.</i>
Lace	<i>andus.</i>
Land	<i>tana, pomogunan.</i>
„ (opposed to water)	<i>takad, tindar.</i>
Landing-place	<i>tuhunon, susuagon do kapal.</i>
Landlord	<i>tanganu do tana.</i>
Lane	<i>yahan; of thrown-up earth arun-arun.</i>
Language	<i>bôs, kabang.</i>
„ (use bad)	<i>mamaki, pokion.</i>
Lantern	<i>lampong do tongus.</i>
Lap (to hold on the)	<i>mongibit, poingkibit.</i>
„ , to	<i>monha.</i>
Lard	<i>hu-cok do vogok, umaw do vogok.</i>
Large	<i>ajazo.</i>
„ (wide)	<i>atangka, ahaab.</i>
Lash, a	<i>hahapos, opul; stripe ko imbatar.</i>
„ , to	<i>momohapos, hoposon.</i>
Last	<i>c id tohûi, noko tohûi; last-born e omuhok, id tohûi, komuhakan; last day id kopupusan do tana; last night koso-jop.</i>
Last, to	<i>otiu, atahan.</i>
Lasting	<i>otiu.</i>
Late	<i>ohonoy, ahambat.</i>
Lately	<i>kavagu, vagu-vagu po.</i>
Latrine	<i>podpipiasan, toloyzan.</i>
Latter, the	<i>e tohûi.</i>
Lattices	<i>pinagaw-pagaw.</i>
Laugh, to	<i>mongiyak, iyakon, noiyak, iniyak, nobundusan.</i>
Launch, to	<i>popobundus, pobunduson, pinobundus.</i>
Law	<i>ponuhu, hukum, adat.</i>
Lawful	<i>karassa, padan, mipadan, obulê.</i>
Lawsuit	<i>gagut, migagut, dawa.</i>
Lay, to	<i>popotampak, potampakon, popoimang, poimangon.</i>
„ „ on hands	<i>tumampar do hongon, popotampar, potampahan.</i>
„ by	<i>popoopi, poopion, gumompi, gompizon.</i>
„ (eggs)	<i>mogontohu.</i>
„ hold, to	<i>kumuzut, kuzutan, monguzut, gumamit.</i>
„ waste, to	<i>monimohos, timohoson, notimohos.</i>
Lazy	<i>otihad, mahan, moobul.</i>
Lead (metal)	<i>siding.</i>
„ to (go with)	<i>mongovit, oriton, popoatod, poatadon.</i>
„ „ (guide)	<i>magangat, angatan, monuduk, tudukon.</i>
Leader (guide)	<i>e moguhu, pandu; in battle pongnian, bahani; (a chief) mohoying kampong.</i>
Leaf (of tree)	<i>youn, one iso hambar; of paper hambar, song hambar.</i>

Leaky	<i>hawasan, ki havas.</i>
Leak, a	<i>havas, ki havas.</i>
Lean (thin)	<i>otukar.</i>
Lean, to	<i>gumiging; lean on sumikön! lean against tumodong.</i>
Leap, to	<i>tumindak, tindakan.</i>
Learn	<i>ming-singiho; blajar.</i>
Learned	<i>abaar, miho, apanday.</i>
Least	<i>e onine kopizo.</i>
„ at, once a year	<i>amu kokuang insan song toun.</i>
Leather	<i>kuhit do notina.</i>
Leave, to	<i>popoopong, poopongon.</i>
„ , to off	<i>motos, otoson; leave behind tumatak, tatakon, people mongiduan; left behind noduan-an.</i>
Leave (permission)	<i>mundöng, poinghapas; to take leave mugad.</i>
Leech, small	<i>himbatok, himadtang; horse himbata.</i>
Left (opposed to right)	<i>dibang, id dibang.</i>
Left-handed	<i>obekang; in work id dibang do bakraja.</i>
Leg	<i>hakod.</i>
Legend	<i>susunudon.</i>
Legitimate	<i>otuhid.</i>
Leisure, at	<i>osivat, asanang.</i>
Leisurely	<i>monginuti, monginut.</i>
Lemon	<i>roung do kohopis; small round do moonsom.</i>
Lend, to	<i>popoohos, poohoson.</i>
Length	<i>naw, ninaw.</i>
Lengthen	<i>popanaw, ponouvon, humanday, handazon.</i>
Leprosy	<i>somuak, nosomuak, sinomuakon.</i>
Less (in size)	<i>okuang ko, onixē ko; in number okudi ka eno.</i>
Lesson	<i>pingsingihaan.</i>
Let, to (permit)	<i>poposontob, posontobon.</i>
„ go, to	<i>popohapas, pohapason, popoidu.</i>
„ for hire, to	<i>poposira, posiraan.</i>
Letter	<i>suat do pinoovitan; character iso suat, hurup.</i>
Level	<i>ayantay.</i>
„ to	<i>popoyantay.</i>
Level, a (instrument)	<i>pomomoyantay.</i>
Liar, a	<i>momumudut.</i>
Libel	<i>katandasan; vb. monondos, landasan.</i>
Liberal	<i>asamod.</i>
Liberate, to	<i>popoidu, popohapas.</i>
Lick, to	<i>moniha, fihaan.</i>
Lid, (cover)	<i>tutub; of eye sokub do mato.</i>
Lie (falsehood)	<i>vudut, korvudutan, to tell a momudut, vudut-an.</i>
Lie down, to	<i>humuri; lying down poinhuri.</i>
Life	<i>koposizon; breath pinohobo.</i>
Lift, to	<i>mangakat, kakaton.</i>
„ (set on end)	<i>monuidong, tuidongon.</i>

Light (opposed to dark)	<i>anaraw</i> ; of lamp <i>abahang</i> ; of day <i>onihang do adaw</i> ; in colour <i>orok</i> .
Light, to	<i>monutud</i> , <i>tutudan ku</i> .
Light (not heavy)	<i>agaan</i> .
Light-house	<i>horuan</i> , <i>suhap do apui</i> .
Lightning	<i>gonnit</i> ; flash <i>sumisi</i> .
Like (alike)	<i>miad</i> , <i>mihaga</i> .
.. , to	<i>kiginaro</i> , <i>poinginaro</i> , <i>sumuka</i> ; expressed by <i>da</i> after verb or prefix <i>mingko</i> and doubling of first letter or syllable, <i>mingko mimiho</i> 'like to know'; <i>mingko oontong</i> 'like to see', or by prefixing <i>ti</i> and leaving out first letter <i>ti-odop</i> (<i>modop</i>), <i>tiinum</i> (<i>minum</i>), <i>ti akan</i> (<i>makan</i>).
Likeness	<i>kopiadian</i> , <i>vuos</i> , <i>gambar</i> .
Likewise	<i>pingkaa nogi</i> .
Lily	<i>rusak do sogit</i> .
Lily-water	<i>ongkuza raig</i> .
Limb	<i>pihukaban</i> .
Lime (calx)	<i>apu</i> ; the fruit <i>onsom</i> .
Limit	<i>pirohitan</i> , <i>vohit</i> , <i>gisom</i> , <i>pigisaman</i> , <i>sontob</i> , <i>pisantaban</i> .
Limited	<i>kigisom</i> , <i>kirohit</i> , <i>norohitan</i> ; restricted place <i>osohot</i> .
Limpid	<i>oniting</i> .
Limping	<i>nokimpo</i> , <i>nokimpang</i> .
Line	<i>gait</i> , <i>garis</i> , in line <i>apasang</i> .
Line (cord)	<i>tahi</i> , rope <i>karrat</i> .
Line, to	<i>momogait</i> , <i>goitan</i> , <i>mamagaris</i> , <i>gorisan</i> .
Lining	<i>lapis</i> .
Linger, to	<i>mogoyuyut</i> , <i>oyuyuton</i> .
Link, a	<i>karit</i> .
Lion, a	<i>singga</i> .
Lip	<i>munung</i> .
Liquid	<i>otohirung</i> , <i>miad do raig</i> .
Liquor	<i>iinumon</i> .
List, a	<i>sunu</i> , <i>sinunu</i> .
Listen, to	<i>modkinongow</i> , <i>kinongohon</i> ; overhear <i>moni-nin</i> , <i>pininon</i> .
Litter (vehicle)	<i>jompong</i> , <i>pangka</i> , <i>goyudan</i> .
Little (in size)	<i>onine</i> ; in quantity <i>okudi</i> .
Live, to	<i>apassi</i> , <i>momassi</i> ; dwell <i>mizon</i> .
Livelihood	<i>akanon</i> .
Lively	<i>osikap</i> , <i>okozingaw</i> , <i>ohijaw</i> .
Liver	<i>ongkorizaw</i> .
Living	<i>poinpassi</i> , <i>ki pinohobo</i> , <i>mizow</i> .
Lizard (cameleon)	<i>pokudandang</i> ; grass <i>bugang</i> ; house <i>bohilotok</i> , <i>pokook</i> (<i>chok to</i>).

Load, to	<i>poposakay, posakazon.</i>
„ „, a boat or cart	<i>sinakay</i> ; on back of animal <i>ginandar</i> from <i>gumandar, gandarón.</i>
Loaf of bread	<i>song innan do roti pound.</i>
Loan	<i>utang</i> ; to ask for a <i>moki utang.</i>
Lobster	<i>insasangaw.</i>
Lock, a	<i>kokunsion</i> ; padlock <i>balabak</i> ; to lock <i>mongunsi, kunsion.</i>
Locomotive, a	<i>enjin.</i>
Locust	<i>butu.</i>
Lodge, to	<i>miizon, kumozow, kozohon.</i>
Lofty	<i>asawat, awakas, anaw.</i>
Log, a	<i>vatang do kazu.</i>
Loiter, to	<i>minghingo-hingo</i> ; walk carefully, stealthily <i>mogoyuyut, oyuyuton.</i>
Lonesome	<i>ahagad, opiw</i> ; left alone <i>otongob sabab iso-iso.</i>
Long	<i>anaw.</i>
Long ago	<i>oburayo, oburay nodi kopizo.</i>
„ (as long as)	<i>soburay-buray</i> ; in length <i>miad naw d'eno.</i>
Long for, to	<i>hangadon (ou).</i>
Look, to	<i>montong, antangan ku, na!</i>
„ „ (askance)	<i>monulilit, suliliton.</i>
„ „ (see, descry)	<i>okito.</i>
„ „ for	<i>mongontong, mogihum, ihumon.</i>
„ „ around	<i>misigalow-galow, miowow.</i>
„ „ up	<i>tumingaha</i> ; looking up <i>pointingaha.</i>
„ „ down	<i>tumudong.</i>
Looking-glass	<i>tombilahan.</i>
Loom (weaver's)	<i>pingangarahan.</i>
Loose (in particles)	<i>noonggar</i> ; dry <i>asavuk.</i>
„ (undone)	<i>noonggar</i> ; state <i>poingonggar.</i>
„ (not tight)	<i>ohuraw, ohongku.</i>
„ (in texture)	<i>apagaw, ajarang.</i>
„ to let	<i>popohapas, mongidu, iduo.</i>
„ (unfurl)	<i>mamahad, rahadon.</i>
„ (untie)	<i>momuzad, ruzadon.</i>
Loquacious	<i>obutak, okiza</i> ; to be <i>momutak, butakan, mimang butak.</i>
Lord, the (God)	<i>Tuhan</i> ; ruler <i>e mangagari</i> ; my lord <i>tuanku.</i>
Lose, to	<i>atagak (from) managak, natagakan, popotagak.</i>
„ (incur loss)	<i>rumugi, orugi, poporugi.</i>
Lost	<i>natagak</i> ; all lost, reduced to poverty <i>nagan-sop, agansop.</i>
Loud (of voice)	<i>opuhod, puhadan</i> ; shrill <i>moizang.</i>
Louse	<i>kutu, tumo.</i>
Love	<i>koginavaan, kotohuadan.</i>
„ to	<i>guminavo, ginoroon, sopitohud (parent and child).</i>
Loving	<i>otohud.</i>

Low (in height)	<i>osuibo</i> ; coarse <i>amu padan</i> , improper <i>asavaho</i> ; of price <i>ohuay</i> ; of voice <i>obohog</i> ; to whisper <i>momuhuk</i> , <i>buhkan ku</i> .
Low, to (as cattle)	<i>monguma</i> , <i>gumaum</i> .
Low water	<i>yassak</i> , <i>assak</i> .
Lower, to	<i>poposuibo</i> , <i>posuiboon</i> , <i>poponine</i> ; price <i>popohuay</i> , <i>pohuazon</i> .
Loyal	<i>abanar ginavo</i> .
Luck, good	<i>abaw da</i> , <i>untong</i> , bad <i>amu nabau</i> , <i>noontok</i> , <i>osusa</i> .
Luggage	<i>hampo-hampo</i> .
Lukewarm	<i>pointanga hassu</i> ; of the body <i>okumos</i> .
Lull (after storm)	<i>atanang</i> , <i>katanangan</i> .
Luminous	<i>anavaw</i> , <i>tinutud</i> , <i>abahang</i> .
Lump	<i>tigkang</i> .
Lunatic	<i>uhun do muhow</i> .
Lungs (the)	<i>opos</i> .
Lurk, to	<i>humossok</i> , <i>poinhossok</i> .
Lust	<i>gaab</i> ; to lust <i>gumaab</i> .
Lying (recumbent)	<i>poinhuvi</i> .

M

Mace (spice)	<i>kukit do pahara</i> .
Machine	<i>enjin</i> .
Mad	<i>muhow</i> .
Magazine (of arms)	<i>potingmongan do yapo</i> .
Maggot (book)	<i>gizuk</i> ; book-worm <i>avas</i> ; in wood <i>bubuk</i> , <i>bubukon</i> .
Magistrate	<i>tuan magistret</i> .
Magnet	<i>bossi brani</i> .
Maid (virgin)	<i>bazud</i> ; attendant <i>ondu do bagaji</i> .
Mail, coat of	<i>sia terantay</i> .
Maimed	<i>nopukong</i> , <i>nopudong</i> .
Maintain, to	<i>gumompi</i> , <i>gompizon</i> , <i>ginavo ku</i> .
Maintenance	<i>akanon</i> , <i>blanja</i> .
Maize	<i>ganjom</i> .
Majority	<i>e ogumu</i> .
Make, to	<i>mananda</i> , <i>landaon</i> ; compose <i>mamasang</i> .
Maker	<i>manananda</i> , <i>tukang</i> .
Malady	<i>koyuahan</i> , <i>kosokitan</i> .
Malay, a	<i>abay</i> .
Male (of men)	<i>kusay</i> ; of birds <i>tandaha</i> ; of beasts <i>sangahan</i> ; of <i>o:lohuan</i> .
Malice	<i>ayaan banar</i> , <i>monomod</i> , (intentionally) <i>tinomod</i> .
Man	<i>uhun</i> .
Manage, to	<i>managari</i> , <i>togorion</i> .
Mandate	<i>ponuhu</i> .
Mane	<i>vuhu id ipus</i> .
Mange, the	<i>gomu</i> .

Mango (fruit)	<i>mangga Manila, mangga ayer, mampalam, wani, bambangan.</i>
Mangrove	<i>katangān.</i>
Maniac	<i>uhun do muhow.</i>
Manifest	<i>atahang, noko hinta, poinhinta, okito.</i>
Mankind	<i>bangsa uhun.</i>
Manner (mode)	<i>massam, ura, pingkwo.</i>
„ (behaviour)	<i>koindahanan.</i>
Mantle (loose garment)	<i>kakun, kaking, sokingon.</i>
Manufacture	<i>katandaan.</i>
Manure	<i>konuvuhan.</i>
Manuscript	<i>sinuatan do hongon.</i>
Many	<i>ogumu; how many? songkwo gumu; as many as sogumu-gumu; so many pingkaa gumu.</i>
Map, a	<i>gambar do pomogunan, map.</i>
Marble	<i>pampang do bohinanahan.</i>
Marble (playing)	<i>tinondugu do pampang.</i>
March, to	<i>mamanaw, mindahan, noko indahan, pinanahon, panaw.</i>
Mare	<i>kuda maganak.</i>
Margin	<i>isan.</i>
Mark	<i>puhanu, vaza; seal sâp.</i>
Market	<i>kaday; native beddi.</i>
Marriage	<i>kasaraan; m. feast hunaw; m. portion novitan, totohojo.</i>
Marriageable	<i>uhe umur.</i>
Married	<i>ki savo; of man noko savo; of woman nasavo.</i>
Marrow	<i>unod, usok, yusak.</i>
Marry, to	<i>sumaro, sovoon ku, monong or manang savo.</i>
„ to ask to	<i>magaboy, hobozone.</i>
Marsh	<i>hobui.</i>
Marshal, to	<i>mangampas, ampason, magangat, angatan; (in line) moninunu, sinunuon.</i>
Marvellous	<i>osow, koosow.</i>
Masculine	<i>dongkusay.</i>
Mash (mix up)	<i>popoyohoi, poyohoton; to pulp momoyula, putaon; children's food momohompidis.</i>
Mask	<i>kotuping.</i>
Massacre	<i>kapamatazan.</i>
Mast	<i>tihang.</i>
Master	<i>tuan, mastar.</i>
Mat	<i>ikam; roofing tinoup.</i>
Match (a fellow)	<i>kohuang, monuruk, mituruk of the same mind.</i>
„ (lucifer)	<i>pondidip, titikan.</i>
Mate	<i>kohuang.</i>
Matted (spread out)	<i>poinvahad; entangled naapil.</i>
Matter (pus)	<i>nana, nanaon.</i>
Matter, no	<i>amu kokwo.</i>

Mattress	<i>telam.</i>
May (can)	<i>ko</i> (prefixed to verb), <i>karassa do, obulē.</i>
Me	<i>doho.</i>
Meadow, a	<i>kahanaan, kasakatan.</i>
Meagre (thin)	<i>otukar.</i>
Meal (from grain)	<i>tapong; mixed with water dadak.</i>
Meal (food)	<i>akanon.</i>
Mean (ignoble)	<i>bibis-bibis, ayaat; stingy osingot.</i>
Mean (to intend)	<i>sumaga, da</i> affixed to verb.
Meaning	<i>kasāmaan, kohorotian.</i>
Measure	<i>vangar; to measure mamangar, vangahon; of capacity pagadangan, vb. magadang, adangan, naadang.</i>
Measles	<i>ubi, to have ubion.</i>
Meat	<i>onsi, daging; cut up lalap.</i>
Medal	<i>hamay, medel, bintang.</i>
Meddle, to	<i>yumohot, yohoton, manasow, sosohon.</i>
Mediator	<i>mogogobi, e monunuhung.</i>
Medicine	<i>yusap.</i>
Meet, to	<i>mitubōng, tubōngon, misavang, savangon, nasavangan, kinasavangan; unexpectedly moyjumpa.</i>
Meeting (assemblage)	<i>pitimongan.</i>
Melancholy	<i>ohonggui, oronggui, aragat ginaro; of sound okohu.</i>
Melodious	<i>songai, maai, momohog; to support in singing noizang, oloning, olondig.</i>
Melon	<i>sikui.</i>
Melt, to	<i>tumonu, tonuon, humanak, hanakon.</i>
Member	<i>pihukaban, pioopuran.</i>
Memorable	<i>ohondom, abantug.</i>
Memory	<i>kahandaman; the pomomohondom.</i>
Menace, to	<i>mononpuosi, tompuosizon.</i>
Mend, to	<i>monohojo, tohojoon.</i>
Mention, to	<i>mamayait, yumait, yaiton.</i>
Mentioned	<i>nobōs, nayait.</i>
Merchandise	<i>talānon (from madtān to sell), dadagangan.</i>
Merchant	<i>madtātān, mansasahari, uhun dō bada-dagang.</i>
Merciful	<i>obinsianan, obinsian.</i>
Mercy	<i>kosianan.</i>
Merely	<i>nopo.</i>
Merit	<i>tingadan, ki upa, kogunaan.</i>
Meritorious	<i>ki vakun.</i>
Mermaid	<i>duzong.</i>
Merry	<i>agaan ginaro, obinkandaw.</i>
Message	<i>habar, bihin (momihin).</i>
Metal	<i>hinanak.</i>
Meteor	<i>bugang, tay dō ombituon.</i>
Methodical	<i>apuntun, obinpantun.</i>
Mew, to	<i>gumaum, mongumā.</i>

Midday	<i>katampa.</i>
Middle	<i>pointanga.</i>
Midnight	<i>tanga sodop.</i>
Midwife	<i>uhun do monikow, modkuzut.</i>
Might (could)	<i>ko (before verb), obulē.</i>
Might (power)	<i>kavassa, uhod, karazaan.</i>
Mighty	<i>povozoon.</i>
Mild (in temper)	<i>mouzuk, ohomi do ginavo.</i>
Mildew	<i>yogom.</i>
Mile	<i>batu.</i>
Milk	<i>galas.</i>
„, to	<i>mamagā, pagaon.</i>
Mill, a	<i>ginsaran.</i>
Million, a	<i>hatus hassa, milliun.</i>
Mimic, to	<i>monginsusugut, insusuguton, monusugut.</i>
Mince, to	<i>momoutad, yutadon.</i>
Mind, the	<i>kasāmaan, akal.</i>
„, to (guard)	<i>monunggu, tunggavan, momojaga, jagaon.</i> <i>mintamong, mongipat, poingipat.</i>
Mindful	<i>obinkondom, ohondom, diligent opoy.</i>
Mine	<i>dohodo, doho tanganu.</i>
„, a	<i>inukadan idsahom do tana, nuntunan do tana.</i>
Miner	<i>mogugukad.</i>
Minute	<i>mini.</i>
Miraculous	<i>osundu.</i>
Mire	<i>hobui, yana, tana do ohomi.</i>
Mirror	<i>tombilahan.</i>
Miscarriage	<i>nohombus.</i>
Miscellaneous	<i>miyohot-yohot.</i>
Mischief	<i>s-ha-saha, monomod; joke monindahag; of</i> <i>children mingkanak-kanak.</i>
Misconduct	<i>loimān e amu padan.</i>
Miser, a	<i>uhun do osingot.</i>
Miserable (to feel sad)	<i>ohonggui.</i>
Misfortune	<i>havas, noontok.</i>
„ (cursed)	<i>norusong.</i>
Mislead, to	<i>popoyahaw, payahahon.</i>
Mispronounce	<i>amu kayait, amu kadavot, ki saha do mama-</i> <i>yait.</i>
Miss to (fail to hit)	<i>amu kotindu (monindu to hit), amu mo-</i> <i>ontok.</i>
Mist	<i>havun.</i>
Mistake	<i>kasahu, naka sahu, kosohuvan.</i>
Mistress	<i>ondu, mem, savo ni</i>
„ (concubine)	<i>savo do pinokoduro, ondu do madhani.</i>
Mistrust, to	<i>ovoi-ro'zan ou, amu aharap.</i>
Misunderstand, to	<i>anu kosōmo (sumōmo 'to understand').</i>
Mix, to	<i>yumohot, popoyohot.</i>
Moan, to	<i>mogodoy, moaning modoy-odoy.</i>
Moat, a	<i>parit do agazo.</i>
Mob	<i>sahap-sahap.</i>

Mock, to	<i>magasab, pagasaban.</i>
Model	<i>tiluan, koomitan, sontu.</i>
Moderate (in price)	<i>ohuay-huay, amu songkwo pagon.</i>
Modern	<i>vagu.</i>
Modest (bashful)	<i>moikom-ikom; well regulated apantun.</i>
Moist (wet)	<i>ojopos; damp ozomos.</i>
Mole (on the skin)	<i>taing hangaw.</i>
Molest, to	<i>monō, lōon, poposusa.</i>
Molten	<i>nahanak from mamahanak 'to melt'; nohan-sur.</i>
Moment, a	<i>do odūk; wait a moment andado po.</i>
Monarch	<i>raja, tumpu.</i>
Monday	<i>adaw ko iso, hari satu.</i>
Money	<i>wang, duit, blanja.</i>
Monkey	<i>ka; long nosed magang; long tailed sikuk; short tailed gobuk; tailless kahavot; orang utan kogin.</i>
Monopoly	<i>pajak.</i>
Monsoon, rainy	<i>madassam; dry magadaw; spring momi-unduk; autumn modkutut.</i>
Month	<i>ruhan; last ruhan haid; next ruhan vagu; this dili, ruhan do moino.</i>
Monthly	<i>tukid ruhan, song ruhan-ruhan.</i>
Monument	<i>jaman, kahandaman.</i>
Moon	<i>ruhan id sarat; full tavang; crescent gumazo ruhan; new ruhan vagu, ko iso do ruhan; light ruhan do anaraw.</i>
Moorhen, a	<i>kurak.</i>
Morass, a	<i>hobui.</i>
More	<i>hobi, hobizan, huangan.</i>
Moreover	<i>hagi po, hobi po.</i>
Morning	<i>dong osuvab.</i>
Morning-star	<i>ongkosusuvab.</i>
Morose	<i>avagat yupa.</i>
Morrow	<i>suvab.</i>
Mortar	<i>ossung.</i>
Mortify	<i>kumodos, kadasan, monusa.</i>
Mosquito	<i>namuk, net tokion.</i>
Moss	<i>yongihut.</i>
Most	<i>ogumu kopizo; No. 1 gumu, asakakan; too much moindamaan.</i>
Moth	<i>kandavay-kandavay.</i>
Mother	<i>inde; step (aunt) inay; in-law iran.</i>
Mother of pearl	<i>tuntul do okilow, punaw.</i>
Motion	<i>koguaan.</i>
Motive	<i>satab, koduduzanan; what motive? nokwo tu.</i>
Motley	<i>bait.</i>
Mottled	<i>mitait-bait.</i>
Mould, to	<i>monuang, tuangan; a mould ponunuangan; the thing moulded tinuang.</i>
Mouldy	<i>yogum.</i>

Mound	<i>nuntunan.</i>
Mount, to (ascend)	<i>tumakad</i> ; a horse <i>kumuda.</i>
Mountain, a	<i>nuhu.</i>
Mourn, to	<i>mogihad, ihadan.</i>
Mouse, a	<i>iku.</i>
Mouse-coloured	<i>asaub.</i>
Mouse-deer	<i>pahanuk.</i>
Moustache	<i>jongit.</i>
Mouth	<i>kabang</i> ; of river <i>avason.</i>
Mouthful, a	<i>song tohon</i> ; (drink) <i>song kangib, song kabing, song kokot</i> ; (a bite) <i>song pading.</i>
Move to (transitive)	<i>poposung, posungon, monung, sungon</i> ; (down short distance) <i>popobundus, pobundus-on</i> ; (intransitive) <i>gumua</i> ; don't you move <i>mada kogua</i> ; remove <i>yumahin, naka yakin, manganu, onuvon.</i>
Moved	<i>noko suray, naka vaheo.</i>
Moveables	<i>kottos, hampo, pakakas, kakamot.</i>
Mow, to	<i>yumihik, manantab, tantabon.</i>
Mower, a	<i>momoyihik, mananantab.</i>
Much	<i>ogumu</i> ; so much <i>pingkaa gumu</i> ; too much <i>moindamaan gumu, asakakan gumu</i> ; very much <i>ogumu kopizo.</i>
Mud	<i>yana, tana do ohomi.</i>
Muddy (slippery)	<i>ahamow</i> ; turbid <i>vaig do ohobon.</i>
Mug, a	<i>susuangan do inomon, kiri</i> ; bamboo <i>suki.</i>
Multiply, to	<i>popogumu, pogumuon, mimang gumu.</i>
Murder, to	<i>momatay, patazon.</i>
Murdered	<i>pinatay.</i>
Murderer, a	<i>momomatay.</i>
Murmur, to	<i>mongohimut, ohimuton, mongutupu.</i>
Murut (tribe of people in Borneo)	<i>kolomuhud.</i>
Muscle	<i>uhat.</i>
Muscular	<i>arakas, atatap.</i>
Mushroom	<i>kuhat</i> ; incandescent <i>susumohon</i> or <i>sumo-sohon.</i>
Music	<i>yohow</i> ; musical instruments <i>uunizon.</i>
Musket	<i>sinapang, badil.</i>
Muslin	<i>kain do maalus.</i>
Must	<i>mān kopizo, misti, sonsagan</i> (from <i>sumonsog</i> 'constrain'), <i>padan, omu obule do amu.</i>
Muster, to (assemble)	<i>monimong, timongon.</i>
Musty	<i>norunos, nobangol.</i>
Mutilate, to	<i>mongudong, kudongon, nokudong.</i>
Mutiny	<i>upakat do humanan.</i>
Mutton	<i>onsi do biri-biri.</i>
Muzzle, to	<i>mangaput, koputan ku.</i>

My	<i>ku</i> (after noun), <i>dohodo</i> (before noun).
Mystery	<i>amu moihaan do uhun, misterio.</i>

N

Nail (of finger)	<i>sonduhu.</i>
Nail (of iron)	<i>hantak, paku.</i>
„ to	<i>momohantak, hantakon.</i>
Naked	<i>ayso do basahan; entirely rumagoy; partially rumantui; of weapon poingonsi.</i>
Name	<i>ngân; to name momungân, pungânan.</i>
Namely	<i>o eno.</i>
Nap	<i>modop do odûk, vuhu do kain.</i>
Nape, of the neck	<i>ipus.</i>
Narrative	<i>tuturan.</i>
Narrate, to	<i>monutur, tuturon ku.</i>
Narrow	<i>okikip, osohot.</i>
Nasty	<i>amu arassi, nobuntung, oyumui.</i>
Nation (country)	<i>pomogunan, naragi; race bangsa.</i>
Native	<i>Kadazan (Dusun); momogun, uhun do pomogunan.</i>
Natural	<i>andang-andang, nimân (or vinangan) do kinohoyngan.</i>
Nature (disposition)	<i>ura, ginavo.</i>
Naughty	<i>otonong.</i>
Navel	<i>pusod.</i>
Navigate, to (sail)	<i>humazag; steer monguhin, uhinon ku.</i>
Navigation	<i>kabaahan do monguhin.</i>
Navy	<i>kogumuan do kapal prang, kapal-kapal prang.</i>
Near (in position)	<i>osomok, id somok, pionsomok do</i>
„ (in time)	<i>osomok, odûk, amu buvay.</i>
Nearly (about)	<i>jangka-jangka, kira-kira.</i>
Neat	<i>ogingol, atâkas, apantun.</i>
Necessary	<i>misti kiiso.</i>
Necessity	<i>komistian, kasansagan.</i>
Neck	<i>hiow.</i>
Necklace	<i>pusaka do hiow.</i>
Need (to want)	<i>sumaga, kasagaan.</i>
Needed	<i>okuang, akambong, kakambangan.</i>
Needful	<i>ki guno, misti kiiso.</i>
Needle	<i>dahat.</i>
Needy	<i>akambong, asampit.</i>
Neglect	<i>kopohidan.</i>
„, to (forget)	<i>ohivan, oliwat, kohiheu, mamahid.</i>
Negligent	<i>apahid.</i>
Negotiate, to	<i>mongusoy, usozon ku (arrange), popodizon.</i>
Negro	<i>uhun do moitom.</i>
Neigh, to	<i>gumâng, humongis.</i>
Neighbour	<i>mînsomok, mitimbang, uhun do vokon.</i>
Neither this nor that	<i>okon ko iti okon ko eno, iti nga amu eno nga amu.</i>

Nephew	<i>kamanakon, anak do ade.</i>
Nerve	<i>uhat do onine, garakon ou, kagarakan.</i>
Nervous	<i>atahub, yosizan, amu otentu.</i>
Nest	<i>yumun.</i>
Net (casting)	<i>jaho.</i>
Net (drag)	<i>ansaw; (for lifting up) sarambaw; (for birds, etc.) jaring.</i>
Never	<i>amu insan, selajor amu.</i>
„ yet	<i>amu po insan, insan nga amu.</i>
New	<i>ragu, karavagu.</i>
News	<i>habar; susunudon.</i>
Newspaper	<i>suat do habar, suat do popotongkop, do popo-sunud.</i>
Next	<i>tohūi, suray, e rokon, ko duvo, mitahad, sumunu, misunu.</i>
Next day	<i>song kosuvaban.</i>
Nibble, to	<i>mongingkid, nokingkidan, monoyni.</i>
Nice (to see)	<i>ogingol, to hear otondig; and cool moongis; to taste oyonom.</i>
Niece	<i>kamanakon, anak ondu do ade.</i>
Night	<i>sodop; last night kosodop; mid night tanga sodop; all through the song sodop-sodop; night to night sumodop do moino; late at nasadapan kopizo, ayahom sodop.</i>
Nimble	<i>ohijaw, agaam, okolingaw, obihay innan; in climbing opinit.</i>
Nine	<i>sizam.</i>
Nip	<i>momising, pising, momibit, bibitan; pinch off hongonon.</i>
Nipple	<i>ura do susu.</i>
Nitre	<i>sendawa.</i>
No	<i>amu.</i>
No use	<i>tomod, ayso do kogunaan.</i>
Nobody	<i>ayso do uhun.</i>
Noble	<i>ki assar, agazo.</i>
Nod, to	<i>mangagu.</i>
Noise	<i>uni.</i>
Noisy	<i>ogossok, kāsang.</i>
None	<i>amu, amiso, ayso.</i>
Nonsense	<i>tomod, ayso do guno, yibut.</i>
Noon	<i>katampa.</i>
Noose	<i>sisigot, ara, ginohong-gohong.</i>
North	<i>utara.</i>
Northward	<i>ponong id utara.</i>
Nose	<i>odung; a running at hangow.</i>
Nosegay	<i>song pompong do rusak or bunga.</i>
Nostril	<i>huak do odung.</i>
Not	<i>amu, okon; is not okon, ayso; do not mada, ada; not yet amu po.</i>
Notch (on a blade)	<i>nopodi; on tree hiang, vb. momohiang, hiangan ku.</i>

Note (to mark)	<i>momuhanu, puhonuron</i> ; noun <i>puhanu</i> .
Noted (celebrated)	<i>abantug</i> .
Nothing	<i>amu, ayso do nunu-nunu, nunu-nunu nga ayso</i> .
" good for	<i>ayso do guno</i> .
Notice, a	<i>nutis, koihan</i> .
" to give	<i>popoiho, momonutis, ponutison</i> .
Notorious	<i>noko miho ngari uhun, no' ihaan do ngavi uhun</i> .
Novice	<i>obikang, vagu po, minghuda amu po nohuda</i> .
Nourish, to	<i>gumompi, gompizon, monumad, sumadon</i> .
Now	<i>do moino</i> .
" and then	<i>kiiso nogi, to insan-insan</i> .
" just	<i>koravagu po, do moino kopizo, komomoino</i> ; expressed by repeating first letter or syllable of verb, with special stress on it, <i>katatahib</i> passed just now, <i>napapatay</i> just dead.
Noxious	<i>ayaat</i> ; (poisonous) <i>opodos, pohihon, ki paheu</i> .
Numb	<i>amu kopuiman, ōdon</i> ; cramped <i>takān</i> .
Number	<i>untaban, nūmber</i> .
" , a (many)	<i>ogumu, asapow</i> .
" , to count	<i>moguntob, untobon, momorunding, runding-on</i> .
Numberless	<i>amu mountob</i> .
Numerous	<i>ogumu, asapon</i> .
Nurse	<i>e mitamong do mananamong, mitutunggu</i> .
Nursery of plants	<i>sinongkadan, kosingkadan</i> .
Nut, a	<i>ura e ki tompong</i> .
Nut shell	<i>tompōng</i> .
Nutmeg	<i>pahara</i> .
Nymph (spirit)	<i>hatod</i> ; vagrant soul <i>agad-agad</i> ; in high trees <i>mongnizan-nizan</i> ; very tall <i>sāw</i> ; dwarf <i>kōmit</i> .

O

Oakum	<i>sagut do bongkar</i> .
Oar, an	<i>gazung</i> .
Oath	<i>sumpa, kahambazan</i> .
" , to take an	<i>humambay, sumumpa, bosumpa</i> .
" , to administer	<i>popohambay, poposumpa</i> .
Oats (native)	<i>davo</i> (small), <i>gopu</i> (large and hard husk).
Obedient	<i>obingumbozo, osikap do mumbozo</i> .
Obey, to	<i>mumbozo, umbozon</i> .
Object of pursuit	<i>e ihomon, ponsohorian, unar, ko unaran</i> .
" , to	<i>humaran, havanon, miodu</i> .
Obligation	<i>sopotut, kapadanan, mipadan</i> .
Oblige to (compel)	<i>sumonsog, sonsogon, mononsog, sansagan</i> .
Obliging	<i>asamod, osuaw, monuhong da</i> .

Oblique	<i>nahaig, osuzazab, okindang.</i>
Oblivion	<i>kohiran, koliwatan.</i>
Obscene	<i>ayapa.</i>
Obscure	<i>otuvong, amu poinhinta.</i>
Observe, to (heed)	<i>mongingat, ingaton, momohondom, hondom-on.</i>
„ (look at)	<i>montong, antangan.</i>
Obstacle, an	<i>kohokulan, tobon, kosovitan.</i>
Obstinate	<i>otiar, okodow ginavo.</i>
Obstruct, to	<i>monolon, tabanan.</i>
Obtain, to	<i>manganu, kaanu.</i>
Obvious	<i>poinhinta, okito, atahang.</i>
Occasion (on that)	<i>ontok d'eno, kasuvang.</i>
„ (opportunity)	<i>kasavangan.</i>
Occasionally	<i>to insan-insan.</i>
Occupation	<i>pakarajaan.</i>
Occupied	<i>amu osivat, ki mǎn, ki karaja.</i>
„ (as a house)	<i>ki uhun.</i>
Occur, to	<i>ataw, ajadi.</i>
Ocean	<i>dahat do agazo.</i>
Odd (not even)	<i>amu n-o'untob, amu miuntob.</i>
Odour	<i>araw.</i>
Of	<i>do, tanganu; if person ni.</i>
Off (from)	<i>mantad do</i>
„, to cut	<i>momompod, pompodon.</i>
„, to leave	<i>mondōng.</i>
Offence, an	<i>kakausan, kokousan.</i>
„, to take	<i>kumaus, koyuol ginavo.</i>
Offend, to	<i>popokaus, pokauson, noko pokaus.</i>
Offended	<i>noko kaus.</i>
Offer, to	<i>modsūng, posūngon (or podsūngon), manahak, tahakon.</i>
Offering	<i>kosūngan, katahakan.</i>
Office	<i>offis, opis, pangarajaan.</i>
Officer	<i>pongman.</i>
Officious	<i>ahapay, momuogo.</i>
Offspring	<i>sakag, anak.</i>
Often	<i>asaw-saw, toy-moy-mo.</i>
„, how?	<i>impio.</i>
Ogle to	<i>monulilit.</i>
Oh!	<i>ō, ū, ā.</i>
Oil	<i>umaw; earth (kerosene) umaw do tana; coconut umaw do piasaw.</i>
Oil, to	<i>mongumaw, umahon.</i>
Ointment	<i>pongingisu, totopis, pononopis.</i>
Old (aged)	<i>nosukod, nohoying.</i>
„ (ancient)	<i>nahahid, obuvay, nokobuvay.</i>
„ (times)	<i>poguhu-poguhui, di po.</i>
Older, the	<i>e hobi tuo, hobi buway.</i>
Oldest, the	<i>e otuo kopizo; of things e obuvay kopizo.</i>

Omen, an	<i>kadaat.</i>
Omit, to	<i>okiran, nohiran, noliwat, mimpahid-pahid.</i>
Omnipotent	<i>porozoon ngari.</i>
On	<i>id sarat do . . . , id soibaw do . . .</i>
Once	<i>insan.</i>
One	<i>iso, song innan do . . . song hapak, song hodi.</i>
One by one	<i>to iso-iso.</i>
„ it's all	<i>moi'ad, mi'ad ngari.</i>
One-eyed	<i>no'ohow sampaping.</i>
Onion	<i>bawang, bawang do kazu, bawang do bundusan.</i>
Only	<i>nopo.</i>
Open	<i>poingirang (or pingirang).</i>
„ to	<i>mongirang, ivangan, mogirang, ivangon, mogukab, ukabon.</i>
„ to (flower)	<i>mamarak busak, nararak.</i>
Opening	<i>rongow, huak, no'irang, okirang.</i>
Openly	<i>(pin or) poinhinta, okito, massam d'okito.</i>
Opinion	<i>ginaro, ni'ungan.</i>
Opium	<i>piun.</i>
Opponent	<i>haran, miupak, upak.</i>
Oppose, to	<i>humaran, haranon, kumodow, tumo, toon.</i>
Opposite	<i>id tupak.</i>
Oppress, to	<i>monginsubu (or monubu), suburon, amu poposongkwo.</i>
Oppressor	<i>monunubu.</i>
Oppression	<i>kosuturan.</i>
Or	<i>antawa; toy affixed.</i>
Orange, Mandarin	<i>rung; Spanish rinoung; large kudot.</i>
Oration	<i>kosusuranan, kabasan.</i>
Orator	<i>monunusuran, uhun do monusuran.</i>
Orchard	<i>kouvaan; coconut garden pū do kopiasahan.</i>
Order, to	<i>monuhu, suhuon.</i>
„ , an	<i>ponuhu.</i>
Orderly (well regulated)	<i>apantun, apasang.</i>
Orderly (soldier)	<i>susuhuon.</i>
Ordinary	<i>andang-andang, mi'ad do adat.</i>
Organize, to	<i>mangampas, ampason.</i>
Origin	<i>puun; first beginning tinimpuunoo.</i>
Ornament	<i>pusaka, korukisan.</i>
„ , to	<i>momusaka, pusakaan.</i>
Orphan, an	<i>anak e ayso do mohoying.</i>
Other	<i>suray.</i>
Otter	<i>bongol.</i>
Ought	<i>padan, mipadan.</i>
Our	<i>za, tokow (after), dahay do (before noun).</i>
Our's	<i>di tokow.</i>
Out	<i>id habus.</i>
„ , from	<i>mantad id habus.</i>
„ , to cast	<i>popo'idu, poiduon, popohabus, pohobuson.</i>

Out, to cry	<i>humurap, hurapan.</i>
„, to speak	<i>obusu, opuhod do mobōs, puhadan, ovion do mobōs.</i>
Outcast	<i>pinvidu, nizadaan, zinadaan.</i>
Outcry	<i>kohurapan</i>
Outright	<i>do insanni.</i>
Outspoken	<i>obutak.</i>
Oval	<i>arandui.</i>
Oven	<i>uurongan</i> or <i>pogugurongan</i> from <i>moguvong.</i>
Over (in position)	<i>id saw, id tupak.</i>
Over (in quantity)	<i>hobi.</i>
„ (in degree)	<i>mo'ndamaan, asakakan.</i>
„ and over	<i>asaw-saw, toy-moy-mo</i> (doubling verb).
„ all	<i>notongkop, id surat do ngavi.</i>
Overwork	<i>moū; overworked noū.</i>
Overdo	<i>moimu, noimu</i> (e.g. of boat laden too much to one side); in eating and drinking <i>gumooz.</i>
Overcast	<i>oumbut</i> or <i>oyumbut</i> (coludy).
„ (sorrowful)	<i>okoku, orungui</i> (sad).
Overcome, to	<i>māha, kāha, nāha.</i>
Overflow, to	<i>humabay, kahabay.</i>
Overgrown	<i>nohimbunan</i> (do <i>sakot</i> with grass).
Overhang, to	<i>momohiub, nohiubān.</i>
Overladen	<i>naajob, nosohot.</i>
Overlay, to	<i>hapaw, mamahapaw.</i>
„ (like planks)	<i>mangarang, karangan.</i>
„ in regular order	<i>monusun, susunon.</i>
Overlook, to	<i>mongipat</i> or <i>mogipat, monunggu, tungguvan, momojuga, miontong</i> ; from height <i>mogimpa.</i>
Overripe	<i>nohūn.</i>
Overseer, an	<i>mogigipat, monununggu, uhun do miontong.</i>
Oversight, an	<i>kohivan, nohivan.</i>
Overtake, to (competing)	<i>monoguhu, misoguhu, nosoguhuranan.</i>
Overturn	<i>momahik, bohikon.</i>
Overturned	<i>nabahik.</i>
„ (upside down)	<i>nabadong.</i>
Overwhelm with grief	<i>monubu</i> or <i>monginsubu.</i>
Owe, to	<i>ki onuan, ki balayan, ki rundingan, ki utang.</i>
Owl, an	<i>sokungkud.</i>
Own (possess)	<i>tanganu, mananganu, tongonuvon ku.</i>
„ (admit)	<i>mangakun, okunon, abanaran.</i>
Owner, the	<i>e tanganu.</i>
Oxen	<i>sapi do noonggohian.</i>
Oyster	<i>kokogis, punaw, teram</i> (different kinds).

P

Pace	<i>haang.</i>
Pacify, to	<i>manaray, sarazon.</i>
" " (restrain)	<i>mamayahong, yohongon.</i>
" " (allow)	<i>momodul, dulon.</i>
Pack up	<i>momohopot, manampos; for keeping tompo-</i> <i>on; for taking along momompon, pom-</i> <i>ponon.</i>
Package	<i>rongkos, hopot, binukut.</i>
Paddle, a	<i>bobossi.</i>
" , to	<i>mitossi.</i>
Page (of book)	<i>hambar, lapis.</i>
Pail, a	<i>utin, gayong or sasauk, riow.</i>
Pain	<i>koyuahan, oyul; smarting opodi.</i>
" (stomach ache)	<i>humorong tizan.</i>
Paint	<i>sāl, pinsāp.</i>
" , to	<i>manāt, sātan or sālon.</i>
Painting	<i>koiadan, vuōs, gambar.</i>
Pair, a	<i>so-pasang.</i>
Palate	<i>kahad.</i>
Pale (wan)	<i>oposi.</i>
" (colour)	<i>omuhok, ovōk.</i>
Pailing	<i>ansā, pagar; to make a mangansā, ensāon.</i>
Palm (of hand)	<i>pahad.</i>
Palm (trees)	<i>puun do ki papa.</i>
Palpitate, to	<i>mobo-hobo.</i>
Palpitation of the heart	<i>mugu-tugu undu-undu, koluguan do undu-undu.</i>
Pan (large)	<i>kava; (small) poizuk.</i>
Pant, to	<i>mikab-hikab, humikab.</i>
Papa	<i>ama, zama.</i>
Paper	<i>karatas</i>
Parade	<i>mimampas; drill baris.</i>
Paradise	<i>paradays.</i>
Paraffin oil	<i>umaw do tana.</i>
Paramour	<i>anu-anu.</i>
Parapet	<i>titiongon.</i>
Parasol	<i>payong.</i>
Parcel	<i>rongkos, hopot, binukut.</i>
Pardon	<i>koompunan.</i>
" , to	<i>mangampun, ompunon.</i>
Parents	<i>mohoying, ama om inde.</i>
Parrot	<i>nuri, tubow, tizow, kokow.</i>
Parson, a	<i>tuan padre.</i>
Part, a	<i>sa-pasar, bahagi.</i>
" , to (divide)	<i>momahagi, bohogizon.</i>
" " (in two)	<i>momiduwo, piduwoon, momahapak, hapakon.</i>
" " from	<i>momidangka, miada, piadaon.</i>
" with, to take part	<i>miupakat, upakaton, mikohuang.</i>
Partition	<i>obon.</i>

Partner	<i>poinkongsi, pointamba.</i>
Pass, to (examination)	<i>naka hapas do kopomoisaan, uña.</i>
" " by	<i>tumahib, naka tahib, tohiban, notohiban.</i>
" " through	<i>humapus, hopuson, mangantas, antason.</i>
" " current	<i>obohi, alaku.</i>
Pass, a (path)	<i>razaan; between hills oyoyos.</i>
Passage	<i>yahan; through inantas.</i>
" , to take	<i>sumakay.</i>
Passion (inclination)	<i>kogigingan.</i>
" , sacred	<i>koundasaan kitua.</i>
Passionate	<i>ahassa ginaro.</i>
Past	<i>naka tahib, natahiban, nahapas.</i>
Paste	<i>pananapi.</i>
Pastry (cakes)	<i>pinjalam.</i>
Patch	<i>tombong.</i>
" , to	<i>monombong.</i>
Path	<i>razaan; of buffalo sohug.</i>
Patient	<i>atahan, tahanan, tumahan.</i>
" to be	<i>sumangar, sangahan.</i>
Pattern	<i>tiluan (from moniluan to imitate); model koomitan; design plan.</i>
Paved	<i>nosihian do pampang.</i>
Paw (foot)	<i>hakod.</i>
" (fore)	<i>hongon, of cat kām.</i>
Pawn, to	<i>poposanda, posandaon, popoduduk; security pomoharapan.</i>
Pay, to	<i>mambalay, balayan.</i>
" wages	<i>moningadan, momogaji, popotoymo do gaji.</i>
Payment	<i>lalayan.</i>
Pea	<i>bahatong, kassang.</i>
Peace	<i>kopivossian, kopibabāsan, katanangan.</i>
" to make	<i>mirassi, mibabas.</i>
Peaceful	<i>odizom, atanang ginaro.</i>
Pearl, a	<i>mutihara.</i>
Peasant, a	<i>mongongumo, uhun do mongumo.</i>
Pebble	<i>pampang do nagas.</i>
Peck, to	<i>monutuk, tutukan; to clean feathers monisik.</i>
Pedigree	<i>sinakagan.</i>
Pedlar, a	<i>uhun do madtān.</i>
Peel (rind)	<i>kuhi.</i>
" , to	<i>manganit, onitan, noonitan.</i>
Peep, to	<i>tumiheu or moniheu, tiheon ku.</i>
Peevish	<i>modsukar.</i>
Peg, a	<i>pasuk.</i>
" (for hanging up)	<i>sosovitan, pososovitan.</i>
Pelt, to	<i>momohogod, hogodon.</i>
Pen	<i>ponunuat.</i>
" (enclosure)	<i>kukūngan.</i>
Penalty	<i>kayagaan.</i>
Pencil	<i>pensil, ponunuat.</i>

Pendulum	<i>tambagat.</i>
Penetrate, to	<i>sumuang, lumansang, lansangon, poposahom.</i>
Penknife	<i>país do onine.</i>
People	<i>uhun, rayat.</i>
Pepper	<i>hado, hado do kotera, hado do otondugu.</i>
Perceive, to	<i>okito.</i>
" (descry)	<i>mimpuos, ko'impuos, atanop.</i>
Perch, to	<i>sumako.</i>
Perdition	<i>katagakan.</i>
Perfect	<i>gonop, poingonop ayso do ihumon.</i>
" (complete)	<i>nōngob, nobubungan.</i>
Perform, to	<i>mimang, imangan, măn.</i>
Perfume	<i>koongidan.</i>
Perfumed	<i>moongid, ovongi.</i>
Perhaps	<i>dati; toy (at end of sentence).</i>
Peril	<i>kaavatan, morot-koovot.</i>
Period	<i>masso, ontok, tempu.</i>
" (conclusion)	<i>kopupusan.</i>
Perish, to	<i>oumbak, obinassa.</i>
" " (die)	<i>apatay from malay.</i>
Perjury	<i>sumpa do orudut.</i>
Permanent	<i>opiot, apanggo.</i>
Permission	<i>pinohapas, pinosontob, kasantaban.</i>
Permit, to	<i>poposontob, posontobon, sumaga.</i>
Perpetual	<i>amu kootos, ayso do gisom, e selajor.</i>
Perplex, to	<i>manasow, sosohon, nasasow.</i>
Perplexed	<i>ohokob.</i>
Persecute, to	<i>poposusa, posusaon, gumusa, gusaon, popo- 'undoso, mamajara.</i>
Persevere, to	<i>momupus, oongit.</i>
Person, a	<i>song uhun, persuna.</i>
Personate, to	<i>momit, omilan, sumusui.</i>
Perspiration	<i>umos, kopomiumasan, pomiumasan.</i>
Perspire, to	<i>kiumos, umasan ou.</i>
Persuade, to	<i>magambat, ambatan, magangat, angatan.</i>
Perverse	<i>ayaat, sumohibantang, momozow, amu momo- duli.</i>
Peruse, to	<i>mambassa, bassaon ku.</i>
Pestilence	<i>samper, (spirit that causes it sakit e koyo- heu).</i>
Pestle	<i>ohu.</i>
Pet	<i>amu ko'uhu, ginovoon; animals inumat; things and children ko'uhuan.</i>
Petition	<i>pokionuvon.</i>
Phantom	<i>hatod (spirit), mondow.</i>
Physic	<i>yusap.</i>
Pick, to (gather)	<i>monimong, timongon; to pluck fur mongupu.</i>
" " (food)	<i>monutuk.</i>
" " (choose)	<i>momihî, pihion.</i>
" " up	<i>momût, pûton.</i>
Pickle, to	<i>mongusi, manamban, monuko, mongosin.</i>

Pickles	<i>nosin, sinuko.</i>
Picture, a	<i>koiadan, gambar; ornamentation korukisan.</i>
Piebald	<i>barang-barang.</i>
Piece	<i>song innan, sanghapak, tobu.</i>
„, to (join)	<i>mongoput, oputan, manambong.</i>
Pier, a	<i>tuhunon.</i>
Pierce, to	<i>hamapus, hopuson, momohamuk, homukan.</i>
Piety	<i>kotuzuan; love respect otohuod, kotohuadan.</i>
Pig, a	<i>vogok; wild bakass.</i>
Pigtail	<i>sinahapid, tawsang.</i>
Pigeon	<i>assang; wild himbukon; green punay; wood kogom.</i>
Pile, a	<i>nuntunan, tinihumpug.</i>
Pillage, to	<i>manazang, sazangan, momorampas.</i>
Pillar	<i>oygi.</i>
Pillow	<i>uhunan.</i>
Pillow case	<i>hapaw do uhunan.</i>
Pilot	<i>pandu, e monguhin do kapal.</i>
Pimple	<i>jāvat.</i>
Pin, a	<i>totoduk, piniti.</i>
„, hair	<i>totodsok do obūk.</i>
Pincers	<i>lagum; small angkup.</i>
Pinch, to	<i>mongodut, koduton.</i>
Pine for, to	<i>hangadan ou.</i>
Pineapple	<i>pidsang.</i>
Pink	<i>omuhok yinigang.</i>
Pious	<i>otuzu, osikap do monohuod; respectful otohuod.</i>
Pipe	<i>poyuyuhusan.</i>
„ (smoking)	<i>sisigupan.</i>
Pirate	<i>borongingi.</i>
Pit, a	<i>tōbong.</i>
Pitch (resin)	<i>sahong.</i>
Pitcher	<i>sumbui-sumbui, situn, kiri.</i>
Pitcher-plant	<i>ongkuravanga.</i>
Pitfall	<i>simpuhut.</i>
Pith	<i>suak.</i>
Pity	<i>kosianan; what a pity! sien-sien!</i>
„ to	<i>momoyubat, oyubatan, yubaton, monginsian; I have pity on osianan ou do.</i>
Pivot, a	<i>pahandatan.</i>
Place	<i>nizonon (noun made of verb where something is done or has been done).</i>
„ of, in	<i>ohon.</i>
„ on, to	<i>popotampak, potampakon, popoviheu, porihe-on.</i>
Placid	<i>mo'uzuk, atanang.</i>
Plague	<i>panyakit.</i>
„, to (annoy)	<i>monō, lōon, poposusa, monusa.</i>
„, (importune)	<i>modtutus, otutus, sumonsog.</i>

Plain (open ground)	<i>kahanaan</i> ; (grassy) <i>yanaw, papak.</i>
" (evident)	<i>poinhinta, noko hinta, atahang.</i>
Plaintiff	<i>uhun do mangadu.</i>
Plait, to	<i>manahapid, sohopidon.</i>
" " (fold)	<i>mononson, sonsonon.</i>
Plan (design)	<i>kotokuan</i> from <i>monoku.</i>
" , to	<i>miupakat, upakat, ki ginavo.</i>
Plane, a	<i>katam</i> ; vb. <i>mangatam, katamon.</i>
Plant	<i>tonomon</i> ; rice <i>sinongkad.</i>
Plant, to	<i>mananom, tonomon ku.</i>
Plantation	<i>pū, tanom, kabun.</i>
Plaster (building)	<i>pomodokot, apu.</i>
" (medicament)	<i>totopis.</i>
Plate, a	<i>kudut, pinggan.</i>
Play, to	<i>mingaray, minghani, momohani, honizon.</i>
" " (on instru- ment)	<i>magagong, mongulintang.</i>
" " flute	<i>monuahi (tuahi), monusuling (susuling).</i>
" a (game)	<i>pmainan.</i>
Playful	<i>obinaray, tipo kukumiaray.</i>
Player	<i>uhun do mingaray, minsatol</i> (draughts) fol- lows the name of game.
Play ground	<i>pingaarayan.</i>
Plead, to	<i>miuvar, midawa.</i>
Pleasant	<i>otondig.</i>
" (to taste)	<i>oyonom.</i>
Please	<i>ki oy</i> , at end of sentence; <i>manganak-anak po.</i>
" , to	<i>popouhagang, sumaga.</i>
"	<i>mongohos ou do hongon nu da may I borrow</i> your hand.
Pleased	<i>ko'uhagang, mo'uhagang.</i>
Plentiful	<i>ogumu, asapow.</i>
Pliant	<i>ahanut, asahit</i> , of clay <i>hagit.</i>
Plot	<i>upakat.</i>
Plough, a	<i>dadu.</i>
" , to	<i>dumadu, doduron.</i>
Plough-share, a	<i>onsi do dadu.</i>
Plover, a	small <i>tohinting</i> ; large <i>kuliak.</i>
Pluck (feather) to,	<i>momurul, vuvuhon ku.</i>
" (fruit) to	<i>mongupu, upuon.</i>
Plug, a	<i>sonsong</i> ; vb. <i>mononsong, sonsongon.</i>
Plump	<i>ohombon.</i>
" (blunt)	<i>ohobpo.</i>
Plunder, to	<i>manazang, sazangan, mamarampas.</i>
" , rape	<i>momo'udson, yudsonon.</i>
" to (at sea)	<i>manazang.</i>
"	<i>sinazangan, yinudsanan.</i>
Plunge, to	in water <i>tumabong</i> ; into the jungle <i>sumuhut.</i>
Pocket	<i>karong.</i>
Poem	<i>purang, pantun.</i>
Poet	<i>uhun do momumuvang.</i>

Poetry	<i>kopuvangan.</i>
Point	<i>tompok, untu.</i>
Point (of land)	<i>tomui.</i>
" dot	<i>titik; full stop koorian.</i>
Point, to (a weapon)	<i>monindu do dangol or andus, moniu, tiuon.</i>
" (indicate)	<i>monuduk, tudukon.</i>
Poison	<i>karanit, kaanday.</i>
" , to take	<i>mokivanit, mokianday, mangakan or mongin- um do karanit.</i>
Poisonous	<i>aranit, karanit, maanday, kaanday.</i>
Poke, to	<i>monusuk, susukon.</i>
Pole, a (for a boat)	<i>tutukur.</i>
" to (to impel)	<i>modtukur, tukuhon.</i>
Pole cat	<i>pudsu; like cat bohintuhun; long with hairy tail pasui.</i>
Policeman	<i>malo-malo.</i>
Polish, to	<i>momuhang, puhangan.</i>
Polished	<i>nopuhangan, okilow.</i>
Polite	<i>ohingkong, otompuzo, kosohud.</i>
Pollute, to	<i>momiyomui, yomuzan.</i>
Polygamy	<i>modkoduro, modkotohu.</i>
Pomelo	<i>tunsadan.</i>
Pond	<i>bolung.</i>
Ponder, to	<i>momusow.</i>
Pony	<i>kuda do yapit, d'osuibu.</i>
Pool (muddy for animals)	<i>hohobuhon.</i>
Poor	<i>asampit; poor dog! sien-sien!</i>
Poppy (of opium)	<i>rusak do piun.</i>
Populace	<i>uhun do pomogunan.</i>
Populous	<i>asapow, aramay.</i>
Porch without roof	<i>pantaran, with roof ranggar.</i>
Porcupine	<i>tohutong; quills of ruhu do tohutong.</i>
Pores	<i>soimbutu.</i>
Pork	<i>onsi do vogok.</i>
Porpoise	<i>kootong, lumba-lumba.</i>
Port (harbour)	<i>lolobuon, hobuhanon, susuagon from sumuag to land.</i>
Portion (share)	<i>bohogizan.</i>
Portrait	<i>induhungong (shadow), gambar.</i>
Positive	<i>otopot, otentu.</i>
Possess, to	<i>mananganu, tongonuvon ku.</i>
Possessions	<i>kottos.</i>
Possible	<i>okuro, kokuro, obulē.</i>
Possibly	<i>probably mottu; perhaps dati.</i>
Post, a	<i>oygi, todsok; short under house dompok.</i>
" office	<i>ponogoriān, pangarajaan.</i>
Postpone, to	<i>mananggu, tongguron.</i>
" (a case)	<i>popoandad, poandadon.</i>
" to ask to,	<i>mokitanggu, mokiandad.</i>

Pot, a	<i>kwon, poizuk, ranjang.</i>
„ (flower)	<i>passu.</i>
Potato	<i>ubi kantang.</i>
„ sweet	<i>sisina.</i>
Potter, a	<i>uhun do momoun, momomoun.</i>
„ 's clay	<i>tana hagit.</i>
Pouch	<i>saripê, upaw, karong-karong.</i>
„ (for cartridges)	<i>susuangan do kompas.</i>
Poultry	<i>manuk, itek.</i>
Pounce, to	<i>manabpo, tabpaan, of hawk monimbit, sim- biton.</i>
Pound (weight)	<i>kati (1½ pound); ruti pound (loaf of bread).</i>
„ , to	<i>tumutu, tuturan; fire momoyuta, yutaon.</i>
Pounding-stick	<i>ohu, ponunutu.</i>
Pour, to	<i>popolungar, potungahon, mogihib, ihibon.</i>
Poverty	<i>kosompitan; reduced to nagansop.</i>
Powder, gun	<i>utat sinapang.</i>
Powdered	<i>nas-sadan, noyuta.</i>
Power	<i>uhod, onggouta, karassa.</i>
„ faculties of soul	<i>onggouta do ombiro.</i>
Powerful	<i>ki onggouta, kiuhod, kikarassa, porozoon.</i>
„ (strong)	<i>arakas, agazo uhod.</i>
Pox (small)	<i>ponobu; marks of kinohinasan do ponubu.</i>
Practice (custom)	<i>adat.</i>
Practise, to	<i>minsingiho, minhuda, to teach mongia.</i>
Practised (accustomed)	<i>nohuda.</i>
Praise, to	<i>popâzow, pōzohon.</i>
„ to wish to be praised	<i>mokiâzow, mokitondos.</i>
Prawn	<i>gipan; large insasangaw.</i>
Pray, to	<i>sumombohiang</i>
„ (that something may be given)	<i>mokiinsiân.</i>
„ (to ask for)	<i>mokianu, pokionuron.</i>
Prayer	<i>losombohiangan.</i>
„ house of	<i>ponombohiangan, sosombohiangan.</i>
Precede, to	<i>moguhu.</i>
Precious	<i>apagon, ki hogo.</i>
„ stone	<i>boliza, paramata.</i>
Precipice, a	<i>otongab, apadsong.</i>
Precise (exact)	<i>pointopot, pointentu, no'untob kopizo.</i>
Predecessor	<i>e poguhu do.</i>
Predict, to	<i>modtudong, momodangaw, mobôs poguhu.</i>
Preface	<i>bôs poguhu do, monimpun.</i>
Prefer, to	<i>hobi saga, hobi ko.</i>
„ (choose)	<i>momihî, pihion.</i>
Pregnant	<i>mogontizan.</i>
Premature	<i>amu po uha.</i>
„ delivery	<i>nosusu, do amu nōngob.</i>
Preparation	<i>kointazan, sogit.</i>

Prepare, to	<i>mintay ginavo, intazon ku suat, popo'intay.</i>
„ (of people the day before)	<i>sumogimuun.</i>
Presence, in the, of	<i>poingongak, id kahadapan.</i>
„ to go into the	<i>mongoy ongak.</i>
Present	<i>hati, hiti.</i>
„ , at	<i>do moino, adawd'iti.</i>
„ , a	<i>itahak tomod, katahakan.</i>
„ to	<i>manahak tomod, tahakon.</i>
Presently	<i>odūko, do odūk po.</i>
Preserve	<i>koomisan, sinamban, mōsin, nōsin, togobo.</i>
„ to (keep)	<i>poopi, popoopi, popogompi, opion, gompizon.</i>
„ „ (protect)	<i>mongumohig, umohigon, manampong, tom-pongon.</i>
Press, to	<i>monginsok, insokon, mongogot, ogoton.</i>
„ printing	<i>poposotol, posotohon.</i>
„ down	<i>momipis, pipison.</i>
„ squeeze out	<i>momaga.</i>
Pretend, to	<i>mogulingow, ulingohon.</i>
Pretty	<i>ogingol, olondig; handsome of boy apasaw; of girl osongon, avanus.</i>
Prevaricate, to	<i>gumuhi, kumokos, lumingkuk.</i>
Prevent, to	<i>mogodu, oduhan; keep back momoyahung, yohungon.</i>
Previous	<i>poguhu.</i>
Prey, beast of	<i>manabpo; birds monimbit.</i>
Price	<i>hogo, gatang.</i>
Prick, to	<i>monotok, tobokon.</i>
Pride	<i>kakakatan do ginavo, mokiāzow.</i>
Priest	<i>presbitu; heathen bobohizan.</i>
Prince	<i>anak do raja.</i>
Princess	<i>anak ondu do raja.</i>
Principal (main)	<i>ungkuzan; (capital sum) puun, poko.</i>
Print (mark)	<i>puhanu, vaza.</i>
„ , to	<i>poposotol, posotohon, manāp, sāpan.</i>
Printed	<i>nasatahan, nasāpan.</i>
Prison	<i>torungku.</i>
Prisoner	<i>uhun do pointorungku, binduan.</i>
Private	<i>poihoosok, poihsuway; speak privately mogo-himu, ohimuron.</i>
„ parts	<i>e pongikom-ikom.</i>
Prize, a	<i>tingadan, upa.</i>
Probably	<i>mottu.</i>
Proboscis	<i>sungar.</i>
Proceed, to	<i>mindahan, mamanaw, amu koindahan.</i>
Procession	<i>kohuzudan do miampas.</i>
Proclaim, to	<i>popoiho, poihoon, popora, poraon.</i>
Procure, to	<i>manganu, kaanu.</i>
Prodigal	<i>oburak.</i>
Produce	<i>sundu.</i>
Profession	<i>kabaahan, pakarajaan.</i>

Profit	<i>rahun, untong.</i>
Profligate	<i>otood, ayaat.</i>
Progeny	<i>sinakagan.</i>
Prohibit, to	<i>mogodu, oduhan, nooduhan.</i>
Prohibition	<i>pogodu.</i>
Prolix	<i>ki urana do mobos, anaw bās, ohuhit.</i>
Prolong, to	<i>popanaw, ponowon or ponouvon.</i>
Promiscuous	<i>poingyohot, oyohot, amu nopihi, honggo nopo-</i>
Promise, to	<i>moratos, batasan or mamatos, botoson, mo-</i>
	<i>mojanji, momihin, ihinon.</i>
„ „ a	<i>pinibatasan, pinojonjian, pinibihinan.</i>
Promontory, a	<i>tomui.</i>
Prompt	<i>osikap.</i>
Prone (on the face)	<i>tumungub, pointungub.</i>
„ (inclined to)	<i>poinggiging, nohuda.</i>
Pronounce, to	<i>momoyait, yoiton, manabut, sobuton.</i>
Pronunciation	<i>koyoitan.</i>
Proof	<i>kohintaan, katahangan, poinhinta.</i>
Prop	<i>tukod.</i>
Proper	<i>otumbozo, padan, mipadan.</i>
Property	<i>kottoz.</i>
Prophet	<i>profeta, uhun e popoiho e abaw tohui.</i>
Proportion	<i>tama-lama, mitama.</i>
Propose, to (intend)	<i>ki intay or ki untay or ki ginavo.</i>
Proprietor	<i>e tanganu (from mananganu to own).</i>
Prosecute, to	<i>mangadu, hoduron, dawa, dawaon.</i>
„ „ (accuse)	<i>poposaha, posahaon.</i>
Prosecution	<i>kohoduran.</i>
Prosper	<i>ki rahun, ki untong.</i>
Prosperity	<i>korohunan, ko'untongan.</i>
Prostitute	<i>sundal.</i>
Prostrate, to (oneself)	<i>humoub.</i>
Protect, to	<i>mongumohig, umohigon, manampong, tom-</i>
	<i>pongon.</i>
Protection	<i>ko'umohigan, kotompongan.</i>
„ „ ask	<i>moki umohig.</i>
Proud	<i>akakat ginavo, noki āzow.</i>
Prove, to	<i>popohinta, pohintaan, popotahang.</i>
Proved	<i>noko hinta, naka tahang, pinotahang.</i>
Proverb	<i>ko'iadan, upama, kokio-kio, miud do.</i>
Provide, to	<i>mintay, intazon, popointay.</i>
Provident	<i>okikit.</i>
Province	<i>naragi, tahagi do pomogunan.</i>
Provisions	<i>kokowi.</i>
Provoke, to	<i>manapas, tapasan, natapasan, mongogui,</i>
	<i>oguzon.</i>
Prow	<i>uhung.</i>
Prowess, to act with	<i>obukat, kobukatan.</i>
Prowl, to	<i>modhuduk.</i>
Proxy	<i>ohon, sinuhu, hinarap, wakil.</i>
Prudent	<i>ohunontob, kiingat, alanjar.</i>

Prune, to	<i>monulu, tutuon.</i>
Pry, to	<i>tumuud, tuudon.</i>
Puberty	<i>uha umur, nōngob, kāngaban, ogitungan.</i>
Public	<i>noko miho uhun, abantug.</i>
Publish	<i>popora, poraon, popoiho, poihoon, popo- lantug.</i>
Pull, to	<i>mongodong, kodongan.</i>
„ „ (side ways)	<i>mangaring, koringon.</i>
„ „ out	<i>momutus, vutuson, momuvul, vuruhoon.</i>
„ „ upwards	<i>popoinsarat.</i>
„ „ off	<i>momundat, vundaton.</i>
Pulley, a	<i>takarak.</i>
Pulp	<i>hinutaw, to reduce to momohutaw, hutahon.</i>
Pulse, the	<i>uhat; breath pinuhobo.</i>
Pump, a	<i>ompa.</i>
Pumpkin	<i>habu; long white tovu; sweet sikui; sourish taradak.</i>
Pungent	<i>opodos.</i>
Punish, to	<i>momoyogo, yogoon, moniksa, siksaon.</i>
Punishment	<i>kayagaan, kopuagaan, siksa.</i>
„ taught by	<i>noyogo, naajar.</i>
Pupil	<i>iaon, aajahon.</i>
„ (of the eye)	<i>anak mato.</i>
Puppy, a	<i>anak duku, anak assu.</i>
Purchase, to	<i>momohi, bohizon.</i>
Pure	<i>ayso do yohot or poinyohot, pionsompipi; (clear of water) onifing; unalloyed bata.</i>
Purpose, a	<i>ginavo, tinomod, untay.</i>
Purse	<i>kampil-kampil, upaw.</i>
Pursue, to	<i>momogusa, gumusa, gusaon, sumusui, susuz- on.</i>
Push, to	<i>popotudtu, potudtuon, popobundus.</i>
„ (aside)	<i>monogki, sogkion.</i>
„ away	<i>poposikow, posikohon.</i>
Pusillanimous	<i>ōndop, ōhos.</i>
Put to (keep)	<i>manaku, tohuon; put by poopi, opion; down poporikuu, porihion; in poposuang, posu- angon; on upon popotampak, potampak- on; on clothes monong sia (coat) kaus (shoes) siga head-dress; out (extin- guish) momisok, pisokon; set out (rice- grain) moninduhay, tinduhazon.</i>
Putrid	<i>nobuntung.</i>

Q

Quadrangle (behind house)	<i>natad.</i>
Quail	<i>nōhos.</i>
Quagmire	<i>hobui.</i>
Quake, earth	<i>koguzuan do tana.</i>
„ , to	<i>gumuzu.</i>

Quantity	<i>kogumuan.</i>
Quarrel	<i>kopioduhan; lawsuit gagut; difference kosu-vazan.</i>
„, to	<i>miodu, migagut, goguton.</i>
Quarrelsome	<i>obujang.</i>
Quarter	<i>so-suku.</i>
Quay	<i>rarapaton do kapal, susuagon do kapal.</i>
Queen	<i>rani, savo do raja.</i>
Queer	<i>unusual amu otumbozo, otongob, moosow.</i>
Quell, to	<i>popootos, pootoson.</i>
Quench, to	<i>momisok, pisokon.</i>
„, „ thirst	<i>nobobos, nopual, hata inumon.</i>
Question, a	<i>koahatan.</i>
„ to	<i>muhot, uhoton.</i>
Quick	<i>do odük, dukan, sikapan, ohijaw.</i>
Quickly	<i>gogo kono, gumogo kono, do odük, hijahan.</i>
Quicklime	<i>apu d'otuu, asavuk.</i>
Quicksilver	<i>raig do opiok.</i>
Quid (of tobacco)	<i>nibu.</i>
Quiet (still)	<i>kokoit, tumön, tönön; calm, at peace atanang, atadu.</i>
Quietly	<i>okohoiti, hambat-hambatani, odomuti.</i>
Quill	<i>ahad.</i>
Quill-pen	<i>jononuat do ahad.</i>
Quilt	<i>for sleeping sokingon; for bathing kakun; overall kuhibay.</i>
Quit, to	<i>midu, popoopong, poopongon, popotaam, potaamon.</i>
Quite	<i>natakas, kopizo, asakakan.</i>
Quiver, to	<i>munat-kunat, mogo-gogo, midig; quivering midig-didig.</i>
„, a	<i>kāban, susuangan do yamok.</i>

R

Rabble (mob)	<i>sahap-sahap.</i>
Race, a (running)	<i>kopohudan, mipahud.</i>
„ (nation)	<i>bangsa.</i>
Radiance	<i>gaw, tinutud; shining milow-kilow.</i>
Radish	<i>tubak.</i>
Raft, a	<i>gakil, bangkar.</i>
Rafter	<i>of roof tomudong; of floor bangol.</i>
Rag, a	<i>gansing.</i>
Rage	<i>tigian from tumigi to act furiously; ohodong do amu tobey, ohodong kopizo.</i>
Ragged	<i>nagansing pakazan.</i>
Rail (hand)	<i>kukuzuton.</i>
„ to (abuse)	<i>magahas, magasab.</i>
Rain	<i>yassam.</i>
„, to	<i>yumassam.</i>

Rain, heavy	<i>yassam do asapow.</i>
" , to be in the	<i>madsāp, sāpon, nokosupan do yassam, na-yassaman.</i>
Rainbow	<i>bohuntung.</i>
Raise, to (lift)	<i>mangakat, kakaton.</i>
Raisins	<i>ura anggor do otuu.</i>
Rake, a	<i>sūd.</i>
" , to	<i>monūd, sūdon, nosūd.</i>
Ram, a	<i>biri-biri sangahan.</i>
" , to	<i>momapak, papakon; gun (old style) mang-antar, antahon.</i>
Rampart	<i>ohon do kula.</i>
Ramrod, a	<i>aantar.</i>
Rancid	<i>ohonsi, moonsom, novunos.</i>
Random	<i>honggo-honggo nopo, amu moihaan.</i>
Rank	<i>baris, ampas.</i>
" small	<i>ohonsi.</i>
Ransack, to	<i>momoyudson, momorampas.</i>
Ransom, to	<i>monobus, tobuson, notobus, mongopuhi.</i>
Rap, to (tap)	<i>mongoritik, koritikon.</i>
Rapacious	<i>poingiging do manakaw, manabpo.</i>
Rape	<i>kasazangan.</i>
" to	<i>manazang do ondu, sazangan.</i>
Rapid (river)	<i>osohog.</i>
" (of horse)	<i>ohijaw.</i>
" a	<i>nagas, kanagasan.</i>
Rare	<i>apagaw, apagon.</i>
Rarely	<i>to insan-insani.</i>
Rash	<i>obogo.</i>
Rat, a	<i>iku.</i>
Rate (price)	<i>hogo, gatang.</i>
Rather	<i>hangga da, hobi ko (rather than).</i>
Ratify, to	<i>popotopot, popotentu.</i>
" (acknowledge)	<i>mangakun, okunon.</i>
Rattan (generic name)	<i>uray; split rattan yapot.</i>
Rattle, to	<i>monguni, mongunggu, kungguon.</i>
Ravage, to	<i>mogompadan; destroy mominassa.</i>
Ravenous (of beasts)	<i>ododotoo, mononohon.</i>
" (hungry)	<i>hawson kopizo, odoot.</i>
Raw (uncooked)	<i>mata.</i>
Ray (light)	<i>tinutud.</i>
" (the fish)	<i>pahi</i>
Raze, to	<i>momoyantay, yantazon.</i>
Razor, a	<i>bubuga.</i>
Reach, to	<i>gumampot, gompoton.</i>
" cannot	<i>amu agampot, amu kagampot.</i>
" of river	<i>orong, tanjong.</i>
" out the hand,	
" to	<i>yumamit, yomiton.</i>
Read, to	<i>mambassa, bassaon.</i>

Ready	<i>poing intay, pintindua, sodia.</i>
„, get	<i>minlay, popointay, pointazon, moninduhay, pointinduhay.</i>
Real	<i>otopot, abanar, bata, ayso do yokot.</i>
Really	<i>otopot, lanar.</i>
Reap, to	<i>mongomot, omoton.</i>
Rear (hinder part)	<i>id hikudan, id uhin (boat) busul, busur; of an army ponobon.</i>
„ to (as a horse)	<i>tumo, mono.</i>
„ to (bring up)	<i>gumompi, gompizon, mogkomit or modkomit.</i>
Reason, a (cause)	<i>ki koduduzanan, sabab.</i>
„ (understand- ing)	<i>kasamaan, akal.</i>
Reasonable	<i>mipadan, padan.</i>
Rebel, a	<i>uhun do humaran, mongidu do kavassa.</i>
„, to	<i>humaran.</i>
Rebellion	<i>kaharanan.</i>
Rebound, to (football)	<i>tumompul, notompuhan.</i>
„ (like stone on water)	<i>tumimpiras, notimpirasan.</i>
Rebuke, to	<i>mogodu, oduhan.</i>
Recall, to	<i>mokiguhi, popoguhi, humohow do muhi.</i>
Recalled	<i>sinuku do muhi.</i>
Recant, to	<i>mongohim, ohimon.</i>
Recede, to	<i>bobusur, pobusur, n, mogundur, unduhon.</i>
Receipt, a	<i>resit suat do nabalayan.</i>
Receive, to	<i>manganu, nakaanu, noonuan ou no monoymo, toymoon; (into the hands) yumamit, yomiton, sumambut, sambutan.</i>
Recent	<i>ka ra-vagu, e vagu po.</i>
Reckon	<i>monongku, mongira, kiraon; to count mog- untob, untobon.</i>
Recline, to	<i>sumuzad; in long chair pounsuzad; lying down humuvi, popohuvi, pohurizon.</i>
Recognize, to	<i>mongintutun, otutunan, notutunan.</i>
Recoil, to	<i>kumongkong, mogundur.</i>
Recollect, to	<i>momohondom, hondomon future; handaman past; mongingat, ingaton.</i>
Recompense, to (make a return)	<i>suruhi, suhian; noun upa, tingadan.</i>
Reconcile, to	<i>mirassi, noko pirassi, popirassi, pivossion.</i>
Record, to	<i>monuat, suaton.</i>
Recover, to	<i>karassi, naku rassi; get strong kohigkang; consciousness maha-maha nodi, mombar- ombar; get back popoguhi, poguhion, re- covered noko guhi.</i>
Recreation	<i>kahapasan, tempo do miraray or bomain; re- creation ground pomomoinan, pingaaray- an.</i>
Rectify, to	<i>monohojo, tohojoon.</i>
Recumbent	<i>poinhuvi, pounsuzad.</i>

Red (deep)	<i>oygang</i> ; light <i>oygang do omuhok.</i>
Redeem, to	<i>monobus, tobuson, mongopuhi, opuhion, nopuhi.</i>
Redeemer	<i>pongopuhi, ponobus.</i>
Redemption	<i>koopuhianan.</i>
Reduce, to (lessen)	<i>popokudi, pokudion, popokuang.</i>
„ (degrade)	<i>poposuito, posuiboon, popotuhun.</i>
Reduced (as a swelling)	<i>notonoc, nopihak.</i>
Reed, a	<i>pompoying.</i>
Reef, a	<i>pampang, takat.</i>
Reef to (a sail)	<i>mongungkum, kungkumon.</i>
Reel, to (stagger)	<i>gumagang</i> ; startled <i>koligog.</i>
Refer, to (send)	<i>popootod, look antangan, mongoy doid</i>
Reference with .. to	<i>inggan do.</i>
Refined	<i>natahas, in manners ohingkong.</i>
Reflect, to	<i>mongitung, itungon, momusow.</i>
Reflection (reflected object)	<i>nadadang</i> ; shadow <i>induhungung.</i>
Reform, to	<i>sumuvay, surazon, popovahew, noko raheu; improve momorassi, vossion.</i>
Refractory	<i>otiar, monō, to be tōon.</i>
Refreshed	<i>nohuvaw, kagaan.</i>
Refuge	<i>pokiumohigan, posususutan.</i>
Refund, to	<i>popoguki, poguhion.</i>
Refuse, to	<i>amu mogkouhu, amu sumaga.</i>
Regalia	<i>pakakas (or basahan) do raja.</i>
Regard, to (esteem)	<i>momantang, pantangon, monohuod, tohuod-on.</i>
„ to, with	<i>inggan do</i>
Regardless	<i>amu montong do, amu momoduli.</i>
Region	<i>naragi, pomogunan</i> ; river <i>bavang.</i>
Register, a	<i>būk do kahandaman.</i>
Regret	<i>oyubat, oyubatan.</i>
Regular (in order)	<i>no'usoy, usozon from mongusoy to regulate.</i>
Regulation	<i>andang-andang.</i>
Reign, to	<i>mangavassa, momorinta, momigang, ungkuz-an, managari, togorion.</i>
Reins	<i>ponununda, karat do kakang.</i>
Reiterate, to	<i>humuhit, huhiton, mimang vagu.</i>
Reject, to	<i>momizada, zaduan, popotaam, potaamon.</i>
„ (with disdain)	<i>poporikis, povikison, pinorikis.</i>
Rejoice, to	<i>mouhagang, popouhagang.</i>
Relapse, to	<i>sumaup, noko saup, sogiton vagu.</i>
Relate, to (history)	<i>monutur, tuturon, tuturan (history); news popohabar, pohabaron.</i>
Related	<i>sangadē-adē; distant suku.</i>
Relation	<i>adē, nazangan, tompinay.</i>
Release, to	<i>popoidu, poiduon, popohapas.</i>
Reliance (trust)	<i>harapon; zisay pokiharapan nu who stands security for you?</i>

Relief (help)	<i>koinsianan, kosianan, katambaan, kotuhungan.</i>
Relieve to (to take the place of)	<i>ohon, miohon.</i>
Religion	<i>pangadatan, adat sombohiang.</i>
Religious	<i>opoy doid adat.</i>
Relish (taste)	<i>kounanaman, to taste mongunonom; to like yonom, oyonom, avassi, mǎn ragu.</i>
Reluctant	<i>sompiduraan.</i>
Reluctantly to give more	<i>momuogo; not having received enough moguhang.</i>
Rely upon to	<i>humansan, ahansan, humarap doid</i>
Remain, to	<i>mopong.</i>
" " (wait)	<i>mogindad, indadon, magandad, andadon.</i>
Remainder (balance)	<i>noohu, topod, e hobi.</i>
Remark, to,	says he <i>ka di</i> ; said by me <i>kang ku</i> ; you say <i>ka nu</i> ; said by us <i>kang ja, kan ja, kang tokow, kan tokow</i> ; they say <i>ka nosido</i> ; he says <i>ka nisido.</i>
Remarkable	<i>moosow.</i>
Remedy (for sickness)	<i>yusap.</i>
Remember, to	<i>momohondom, humondom, hondomon.</i>
Remind, to	<i>popohondom, pohondomon.</i>
Remit, to (forgive)	<i>mangampun, ompunon.</i>
Remittance (payment)	<i>pambalay.</i>
Remnant	<i>topod, noohu.</i>
Remorse	<i>kasasahan, ayaat kahandaman; to feel sumosol or monosol, sosohon, nososol.</i>
Remote (in position)	<i>osodu, atanop; in time past oburay nodi, oburayo, pogohui; in time to come oburay po, tohui.</i>
Remove to (change place)	<i>poporahau, poroheon, maheu, poposuray, posurazon; take away mongovit, oviton.</i>
Rendez-vous	<i>pitutubungan, pitimongan.</i>
Renegade	<i>ginaka, minada, uhun do minongohim; to turn mongohim, ohimon.</i>
Renew, to	<i>monohimbagu, tohimboguran.</i>
Renounce, to	<i>mongohim, momizada, zadaan.</i>
Renown	<i>ngǎn do avassi, abantug.</i>
Rent (of house)	<i>sira, to let for poposiva, posivaon, to hire for moniva, sivaon; a monopoly momajak, prjakon, pajak.</i>
Repair, to	<i>mononduki, tonduhion, monohojo, tohojoon.</i>
Repast	<i>akanon, bamakan.</i>
Repay, to	<i>mambalay ragu, balayan, popoguhi.</i>
Repeat, to	<i>mobos ragu, boson ku ragu, mindaum.</i>
Repeatedly	<i>toy-moy-mo, asaw-saw.</i>
Repel, to (drive back)	<i>moguzong, uzongon, mogugad, ugadan.</i>

Repent	<i>tumongob.</i>
Repetition	<i>koindauman.</i>
Replace	<i>popoguhi, poguhion, mongohon, ahanan, gumanti, gontian.</i>
Reply, to	<i>sumimba, simbaon; noun kosimbaan.</i>
Report, a (rumour)	<i>habar, bōs; vb. popohabar, pohabaron, popova, povaon.</i>
Reported, it is	<i>ki bōs, ka do uhun.</i>
Represent, to (complain)	<i>mangadu, hoduvon; tell monusunud, poposunud, posunudon.</i>
Representation	<i>pongoduran, pongoduranan.</i>
Reproach, to	<i>momokuhi, bokuhionon, poposaha, sabas nu.</i>
Reprove, to	<i>popokangkad, pokangkadon, mamajar, ajahon.</i>
Reptiles	<i>yamu-yamu e gumikamang, creeping mamang-kamang.</i>
Repudiate, to (divorce)	<i>miada, divorced person naadaan.</i>
Reputation	<i>ngān.</i>
Request, to	<i>mokianu, pokionuvon; a pokionuvon.</i>
Require to (want)	<i>sumaga, asaga; demand mononsog, sansagan, mokisimba.</i>
Requite, to	<i>sumuhi, suhian.</i>
Rescue, to	<i>popohapas, pahapason.</i>
Resemble, to	<i>miad do id</i>
Reserve, to	<i>poopi, poopion, momogompi, gompizon.</i>
Reside, to	<i>mizon, izonon, nizonon.</i>
Residence	<i>nizonon, suhap.</i>
Residue	<i>topod, noohu, e hobi.</i>
Resign, to	<i>tumingkod, amu nodi.</i>
Resin	<i>sahong.</i>
Resist, to	<i>humavan, havanōn.</i>
Resolute	<i>oyongit, ōngit, pointentu ginavo.</i>
Resound, to	<i>hinonggow.</i>
Resource	<i>polilihan, ki iso po vazaan (or yahan).</i>
Respect	<i>kapantangan; vb. momantang.</i>
Respectful	<i>obin pantang, apantang.</i>
Respecting	<i>inggan.</i>
Rest (from trouble)	<i>katanangan, koundangan, to rest mundōng; remainder topod, e hobi.</i>
Restless	<i>amu kootos, amu mitōn, oyngaw, agagaw.</i>
Restore, to	<i>popoguhi, poguhion.</i>
Restrain, to	<i>manavay, savazon; keep back momayahung, yohungon, kumodos, amu kokodos.</i>
Result	<i>ko'unaran, ko'usazan, kopupusan.</i>
Retain, to	<i>momusus, amu mogkouhu.</i>
Retaliate, to	<i>sumuhi, suhian.</i>
Retire, to	<i>mirad, mirad-ivad.</i>
Retired	<i>opiow; few men left noko ivad.</i>
Retort, to	<i>sumimba, simbaon.</i>

Retreat, to	<i>mogundur, mundur.</i>
Return, to (go back)	<i>muhi; give back popoguhi, poguhion; a favour sumuhi, suhian.</i>
Reveal, to	<i>popoiho, poihoon.</i>
Revenge, to	<i>sumuhi, ki ginompi id ginavo.</i>
Revenue	<i>sukay.</i>
Revere, to	<i>momantang, pantangon.</i>
Reverence	<i>kapantangan.</i>
Reverse, to	<i>momadong, bodongon, nabadong, poinbadong.</i>
„, the	<i>suray kopizo, nabadong.</i>
Reville, to	<i>mongogui, oguzon, poponine, ponineon.</i>
Revive, to	<i>tumidong vagu, relieved noko huraw; recover consciousness notibanasan.</i>
Revolt, to	<i>humavan; treacherously momoginaka.</i>
Revolve, to	<i>tumorong, torongon (self), monorong (something else).</i>
Revolution (of heavenly bodies)	<i>katarangan.</i>
Reward (payment)	<i>tingadan, gaji.</i>
„ (gift)	<i>katahakan, itahak tomod.</i>
Rheumatism	<i>katakān.</i>
Rhinoceros	<i>badak.</i>
Rhyme	<i>puvang.</i>
Rib, a	<i>tikagang.</i>
Ribbon, a	<i>pusaka.</i>
Rice (unhusked)	<i>pāy; husked ragass; boiled kanon.</i>
Rice-field (wet)	<i>umo, large yanaw; dry habak.</i>
Rich (wealthy)	<i>puharang, ayangkub, asagkom; in taste ohunok.</i>
Riches	<i>kottos, pinuharangan.</i>
Riddle, a	<i>sundait.</i>
Ride, to	<i>kumuda, kudaan.</i>
Ridge	<i>poninungusan, sokub.</i>
Ridicule, to	<i>popoyongow.</i>
Rifle	<i>sinapang.</i>
Right (opposed to left)	<i>vanan; opposed to wrong abanar, otopot; proper padan, mipadan; true banar; real bata.</i>
Rigid	<i>opiot, okodow.</i>
Rigorous	<i>iso hondog, okodow, amu kolingkuk.</i>
Rim, a	<i>kabang, isan.</i>
Rind	<i>kuhit.</i>
Ring, a (finger)	<i>tambaga; ear simbong, anting; circle tinondugu.</i>
Ring leader	<i>uhu, pandu, pongniān.</i>
Ring a bell, to	<i>monguni do lusing.</i>
Ring-worm	<i>kuap.</i>

Rinse to (wash in water)	<i>momupu, pupuan; mouth mongimumug, imumugon; steep in water popoobug, poobugon.</i>
Riot, a	<i>gagut, kogogutan, kopioduhan.</i>
Ripe	<i>naansak; overripe nohün, moindamaan do naansak; unripe mata, omuhok, amu po naansak; half momut.</i>
Rise, to (from sleep)	<i>momosik, posikon, tumungag.</i>
„ „ (stand up)	<i>mosik, oposik, mingkakak; from recumbent position tumidong, pointidong; ascend (hill) tumakad; spring away tumindak, tindakon; of sun sumihaw adaw, id kosi-hahon, do adaw at sunrise; fly away tumuhud; shoot as plants sumundu; in price minsavat gatang (or hogo).</i>
Rival, a	<i>uhun do magahaw, aharon; vb. mipahud, pahudon.</i>
River, a	<i>barang; mouth of arason; to ascend sumuhok, to descend munsud, runsudon, noko runsud.</i>
Rivulet	<i>paho.</i>
Road	<i>yahan; path razaan; high-way yahan do agazo, earth thrown up arun-arun.</i>
Roadstead	<i>rorobuon, pososoruan.</i>
Roar, to	<i>gumäng.</i>
Roast, to (coffee, beans)	<i>momogoui, gouzon; meat, fish momodadang, dadangon, roasted nadadang.</i>
Rob, to	<i>manazang, sazangan, nasazangan; snatch momogamit, gomiton; steal manakaw, lakahon, stolen natakaw, has been stolen natakahan.</i>
Robber, a	<i>mananazang, magagavang; thief mananakaw; pirate borongingi.</i>
Robbery	<i>magahaw, kaaharan, karampasan.</i>
Rock, a	<i>pampang.</i>
Rock, to	<i>tumunga, rocking munga-tunga; a cradle manarid, toridon.</i>
Rocket	<i>bobodillan.</i>
Rod, a (stick)	<i>maraw; fishing yangavan.</i>
Roe-deer	<i>papus.</i>
Roe (of fish)	<i>ontoku do sada.</i>
Rogue	<i>otönong.</i>
Roll up to	<i>mamahun, vohunon, rope momogikul, gikohon; to wind momoyihit, yihiton; as a ship yumunggang, oyunggang.</i>
Roller, a	<i>gurungan.</i>
„ (waves after storm)	<i>hakun do mangahun.</i>
Roof, a	<i>taap, tinongusan, of mouth kahad.</i>

Rook (crow)	<i>mangkahak.</i>
Room (space)	<i>nizonon, opompon, no room amu opompon.</i>
Room, a	<i>hamin.</i>
Roomy	<i>atangka, ohuvaw, agazo.</i>
Roost (hen)	<i>sosokoon do manuk.</i>
Root, a	<i>gamut; tap hongkod; to take momigamut.</i>
„ (origin)	<i>puun, ki assar, hongkod.</i>
Rope	<i>karat.</i>
Rose, a	<i>bunga ros (rusak, blossom).</i>
Rose-water	<i>raig do rusak do moongid.</i>
Rotation, in	<i>misosovohi, moysosovohi, pisovohizon or piso- sovohizonon, misovohi-pisovohi.</i>
Rotten (foul)	<i>nobuntung; decayed noomuk, obuvay nodi.</i>
Rough of work, men	<i>asambarana; of talk ayapa.</i>
Round	<i>id hiputi, to go humiput; circular pointon- dugu, tonduguon, otondugu; ball moon- dög.</i>
Rouse, to (ster up)	<i>miupakat, poposikit, popi opui, popohassu; waken momosik, popopossik, posikon.</i>
Row (rank)	<i>ampas, inampas.</i>
Row (disturbance)	<i>pongoduvan.</i>
Row, to	<i>gumazong from gazong oar.</i>
Royal	<i>e dong raja.</i>
Rub to (with some- thing)	<i>mongisu, isuon; clothes in washing momo- gimos, gimoson; eyes mongisol, isohon; hands popigisol, pigisohon, mongisas, kisason.</i>
Rubbish	<i>ohonso, kahansaan.</i>
Ruby, a	<i>aki (long and pierced and used round waists by women).</i>
Rudder, a	<i>ponguhün.</i>
Rude	<i>sambarana, akassar.</i>
Ruffian	<i>uhun do ayaat.</i>
Ruffle, to	<i>mongukol, no'ukol, ukohon.</i>
Ruin, to	<i>momogansop, nagansop, monimohos, noti- mohos; demolish mogukak, uakon.</i>
Rule (government)	<i>pomorintaan; vb. momorinta, managari, togorion; regulation ponuhu, hukum, andang-andang; measure ravangar, kaki, garis.</i>
Rumour, a	<i>hatar, bös.</i>
Run, to	<i>sumimbul, poposimbul, posimbuhon.</i>
„ (place)	<i>sisimbuhon.</i>
Run, to, against	<i>kasagu, nakasagu.</i>
„ , to (charge)	<i>yumatut, misahag.</i>
„ „ (collide)	<i>miturupak, misahag, nasahagan.</i>
„ „ after	<i>migusa, gusaon.</i>
„ „ away with	<i>midu jan maraw, midu duvo do maraw.</i>

Rush, a (plant)	<i>bundusan.</i>
„ to	<i>sumahag, manahag, momōnamot, panamatan;</i> I rushed <i>panamatay ku; maagāga, huma-</i> <i>gab.</i>
Rusty	<i>ki togō.</i>
„ (to become)	<i>togōn.</i>
Rut, a (wheel track)	<i>vaza do lilingkingon.</i>
S	
Sack, a	<i>kobob, karong.</i>
Sacred	<i>ki barkat, kitua, sante.</i>
Sacrifice, to	<i>momohubuk, hubukon; noun kohubukan, the</i> <i>thing sacrificed pomohubuk.</i>
Sad	<i>ohonggut; of voice okohu.</i>
Saddle	<i>pakul.</i>
Safe	<i>poinghapas, naka tahib, amu noontok.</i>
Saffron	<i>kunit.</i>
Sagacious	<i>ononong, abaar, kosōmo, genius otuhu.</i>
Sagacity	<i>kananangan, kotuhuvan.</i>
Sago	<i>growing yombizo, cut down and divided nan-</i> <i>tong, made fine natok, remnant ipow,</i> <i>cooked binohigut, round balls sinahu..</i>
Sail, a	<i>hazag, vb. humazag.</i>
Sailor	<i>padhahazag, huhumazag, kalassi.</i>
Salad-oil	<i>umaw do selada.</i>
Salary	<i>tingadan, gaji.</i>
Sale, a	<i>dadugangon; ready (lit. have to buy with)</i> <i>obohi; auction kolelongan, momolelong.</i>
Saline	<i>moosin.</i>
Saliva	<i>juha, iwow.</i>
Sallow	<i>oposi.</i>
Salt	<i>usi.</i>
Salted (meat or fish)	<i>inosin.</i>
Saltpetre	<i>sendawa.</i>
Salutation	<i>popotohojo; mongwo ko or pokwo ko (what</i> <i>are you about); kotobean.</i>
Salute, to	<i>tumabe, tobeon.</i>
Salvation	<i>kahapasan, koopukianan.</i>
Salver, a (of metal)	<i>sasakazan, talam; wooden bintang.</i>
Same, the	<i>mi'ad, mihaga; it's all the same mi'ad di,</i> <i>mi'ad ngawi, mi'ad nopo; the same as</i> <i>this mi'ad d'iti.</i>
Sample	<i>tiluan, koomitan; to make a moniluan, tilu-</i> <i>anan.</i>
Sanction, to	<i>popotopot, potopoton, popobanar, pobanaron.</i>
Sand	<i>oggis.</i>
Sand-bank	<i>batin do oggis, oggis.</i>
Sand-fly	<i>togonok.</i>
Sandal-wood	<i>garu, hugu do ahas.</i>
Sandals	<i>kaus, wooden kaus do kazu.</i>
Sap	<i>vonod.</i>
Sarcasm	<i>koozian, popoozi, sindiran.</i>

Sarong	<i>sokingon.</i>
Sash (round the shoulder)	<i>kakun</i> ; waist <i>ōgot.</i>
Satan	<i>yogon.</i>
Satiated	<i>novizow</i> ; assuaged <i>nopual.</i>
Satin	<i>kain turun.</i>
Satirical	<i>ki sindiran.</i>
Satisfaction (return)	<i>sogit</i> ; contentment <i>kasagkaman, kasanangan.</i>
Satisfied	<i>uha, mikunomo, nopual ginavo</i> ; with food <i>novizow</i> ; with drink <i>nobobos.</i>
Satisfy, to	<i>monogit, monohojo.</i>
Saturday	<i>adaw ko onom.</i>
Sauce	<i>raig do daging</i> (or <i>do inapa</i>).
Saucer, a	<i>suit, kudut.</i>
Saucy	<i>ohobpo, obusu.</i>
Savage	<i>osiow</i> ; untamed <i>osizaw.</i>
Save, to from danger.	<i>popohapas</i> ; reserve <i>popoopi, poopion</i> ; protect <i>mongumohig, monampong, tompongon.</i>
Saved (from danger)	<i>nahapas, poinghapas.</i>
Saving (frugal)	<i>okikit</i> , to be <i>mokikit.</i>
Saving (except)	<i>poinsuray, poposuray.</i>
Saviour	<i>pongopuhi.</i>
Savoury	<i>ōnom</i> (or <i>oyonom</i>), <i>avassi do akanon.</i>
Saw, a	<i>garagaji</i> , to saw <i>mamaragaji, gorogojion.</i>
Sawdust	<i>nakan do garagaji.</i>
Say, to	<i>ka di</i> (it is said by . . .) <i>mobōs, bōson</i> ; that is to say <i>o eno.</i>
Saying, a	<i>bōs, bobōson, kozomon.</i>
Scab (on healing sore)	<i>kōgom.</i>
Scabbard, a	<i>angkap.</i>
Scabies	<i>gandas.</i>
Scaffolding	<i>impohon, vinahay-vahay.</i>
Scald, to	<i>momohungkopu</i> , scalded <i>nohungkopu.</i>
Scale (of fish)	<i>sisi.</i>
Scales (for weighing)	<i>pinggan do timbangan.</i>
„ (steel yard)	<i>timbangan.</i>
Scamper, to	<i>miuizas, mingkohahapas.</i>
Scandal	<i>koomilan do ayuat, scandalu.</i>
Scar	<i>pihat, vaza do ganit.</i>
Scarce	<i>apagaw</i> ; little, few <i>onigas.</i>
Scare, to (frighten)	<i>monompuosi, tompuosizon, popotigog, poti-gogon.</i>
Scare-crow, a (to frighten birds)	<i>tompukihi-kihi</i> , noisy <i>tongkaba.</i>
Scarf	<i>kakun, kaking.</i>
Scarlet	<i>oygang tinuo.</i>
Scatter, to (throw)	<i>poposad</i> ; spread on mat <i>momogigiu.</i>
Scattered	<i>nogigiu.</i>
Scent	<i>avaw do moongid.</i>

Scented	<i>vongi.</i>
Scheme, a	<i>kaampasan, kotokuan</i> from <i>monoku</i> ; intention <i>untay</i> or <i>intay, ginavo.</i>
Scholar, a (learner)	<i>aajahon, viaon, anak skula</i> ; (learned person) <i>uhun do abaar, uhun do rukun.</i>
School	<i>skula.</i>
Schoolboy	<i>anak skula, schoolboys anganak skula.</i>
Schoolmaster	<i>master, uhun do mongia</i> (or <i>mangajar</i>).
Science	<i>komihaan.</i>
Scissors	<i>gunting</i> ; for areca-nut <i>kalakati.</i>
Scold, to	<i>monohodong, humodong, hodongan</i> ; <i>monosol, sosohon</i> , to be angry with oneself <i>sumosol.</i>
Scorch, to	<i>poposindab, sindaban.</i>
Score, a (mark)	<i>gait</i> ; twenty (catties) <i>duvo sinantan</i> , (dollars) <i>so pikul.</i>
Score, to (mark)	<i>momogait, goitan.</i>
Scorpion, a	<i>ompohuhuhu.</i>
Scour to (wash and clean)	<i>momizuzu, zuzuan</i> ; with cloth <i>momupu</i> , with sand or coconut shell <i>mongindad, kindadon.</i>
Scout, a	<i>mogogontong</i> , vb. <i>mogontong, antangan.</i>
Scramble, to	<i>mingkaahaw, moyaaahaw.</i>
Scrap, a	<i>song podi, song oib, song kinis, song kôt.</i>
Scrape, to (grate coconut)	<i>mongingkin, kingkinon</i> ; sago <i>gumarus, goruson</i> ; generally <i>mongikis, kikison.</i>
Scraper, a (grater)	<i>kikiân, garus.</i>
Scratch, to (claw)	<i>mangahu, kohuvon, mongokom, kokomon, humongis, gumisak.</i>
Scream, to	<i>momangkis, gumāng.</i>
Screen, a	<i>yinding.</i>
Screw, a	<i>sikarup, paku do nokokos.</i>
Scrub, to	<i>mongisas, kisason</i> ; rub <i>mongisu, isuon</i> ; polish <i>momuhang, puhangan.</i>
Scrutinize, to	<i>momoisia, poisaon, monuntut, tuntuton, momohunontob.</i>
Scuffle (affray)	<i>kopiimangan.</i>
Scum (froth)	<i>pula.</i>
Scurf (on dog)	<i>gomu</i> ; ringworm <i>kuap, kompug</i> ; prickly heat <i>kuvog.</i>
Scythe, a	<i>yiyihik, podihik, pomomoihik.</i>
Sea	<i>dahat</i> ; sea-shore <i>isan do dahat</i> ; sea-sick <i>nobinul</i> ; sea-weed <i>kang</i> ; sea-water <i>raig do moosin.</i>
Seal, a	<i>sāp</i> , vb. <i>manāp, sāpan.</i>
Sealing-wax	<i>sahong.</i>
Seam, a	<i>tombi.</i>
Seaman	<i>kalassi.</i>

Search, to	<i>mogihum, ihumon, mogontong, antangan; examine momoisa, poisaon, monuntut, tuntuton.</i>
Search-light	<i>poniniteu, pana.</i>
Season	<i>jangka (or ontok) (do madassam rainy), (do magadaw dry).</i>
Seat, a	<i>ükohon, to take a mikow, ikohon.</i>
Second, a	<i>do odük, song kinodom; the e koduvo; second to, in singing momohog, obohog (low), otohio (high note).</i>
Secret	<i>poinhossok, amu moihaan.</i>
Secretly	<i>do humossok, do amu miho uhun.</i>
Section, a	<i>song tinabä, som putul, song bahagi.</i>
Secure (safe)	<i>poinghapas, asanang.</i>
Security (bail)	<i>jamin, momojamin, jominon; for money pamaharapan.</i>
Sediment	<i>tinapas (of coffee), tai.</i>
Sedition	<i>kopusakan, sabil, naavi ginavo do humavan.</i>
Seduce, to (lead astray)	<i>popoyahaw, poyahahon.</i>
„ (deflower)	<i>mianu-anu, mangangkam.</i>
See, to	<i>montong, antangan.</i>
Seed	<i>hinsow, to sow manasad, sasadon.</i>
Seek, to	<i>mogihum, ihumon, no'ihum.</i>
Seemingly	<i>miad do d'okito.</i>
Seine, a (net)	<i>pukot.</i>
Seize, to (catch)	<i>mingkosup, nokosupan, momogakom, gokom-on; hold kumuzut, monguzut, kuzutan.</i>
Seldom	<i>apagaw, to insan-insan.</i>
Select, to	<i>momihio, pihion.</i>
Selected	<i>nopihi.</i>
Self	<i>sondii, sendiri.</i>
Selfish, to be	<i>mongimu, imuon; don't be selfish mada pongimu.</i>
Sell, to	<i>madlän, tänon, momidagang.</i>
Semicircle, a	<i>song hapak do tinondugu.</i>
Send, to	<i>popoorit, pooriton, popootod, pootodon.</i>
„ for, to	<i>mongodim, kodimon, ngozo angatay, monuhu do mongoy, popokaa, pokoozon.</i>
Senior, the	<i>e otuo.</i>
Sensation, a	<i>kopuimanan (from momuimon experience).</i>
Sense (of falling, etc.)	<i>kopuimanan; intellect akal, ginavo, kasäman.</i>
Senses, five	<i>himo no kopuimanan do innan.</i>
Senseless (in a swoon)	<i>noizang-izangan; unconscious amu kohiman, amu kopuiman; stupid yungow.</i>
Sensible	<i>ki ginavo, ki akal.</i>
Sensitive	<i>oyodos.</i>
Sensual	<i>uhun do mingbobos (or ming ü).</i>

Sentence (order)	<i>hukum, ponuhu;; phrase songtinaba.</i>
Sentinel	<i>monununggu, sentry.</i>
Separate	<i>mitongkizad, midangka; divorce miada, popi-ada.</i>
„ (different road)	<i>misizang.</i>
„ (divide)	<i>popotukid, potukidon, momiduvo, momahagi, bohogizon, popotazad, potazadon; set aside poposuray, posurazon.</i>
Separately	<i>ari-ari, to iso-iso, each for himself sang dow-dow.</i>
Sepulchre	<i>hobong.</i>
Sequel, the	<i>e tohui, unar, kounaran, rahun.</i>
Serious	<i>abanar, ohinopot; I am serious opoto ou; important aragat.</i>
Servant	<i>susuhun, supu, hamba, uhun do bogaji.</i>
Serve, to (work for)	<i>sumupu, bogaji, gumagi.</i>
Service (assistance)	<i>katambaan, kotuhungan, kotompongan.</i>
Serviceable	<i>ki unar, ki rahun, ki guno.</i>
Set, a (of boxes)	<i>song susun, song tampassan, sa-pasang; of buttons song hobuhan, sa-pasang.</i>
„ , to, on	<i>popotampak, potampakon.</i>
„ (as the sun)	<i>tumonob, kotonob, kotonobon.</i>
„ (a trap)	<i>mongunda, undaon, popotaan, magava, a gun cocked poingunda; clock popoturuk.</i>
„ (apart)	<i>poposuray, posurazon.</i>
„ (down)	<i>poporikeu, poriheon.</i>
Set, to (in order)	<i>popoampax, poampason.</i>
„ „ on (incite)	<i>manganja, anjaon, buffaloes to fight mang-antat, antaton.</i>
„ „ out (start)	<i>mugad, monimpuun.</i>
„ „ „ (state)	<i>monutur, tuturon, monunud (or monusunud), sunudon.</i>
„ „ up (erect)	<i>monuidong, luidongon.</i>
Settle, to (adjust)	<i>mongusoy, usozon, momoyuhan, yuhanon; confirm popoiso, popotentu; decide momutus, putuson.</i>
Seven	<i>tu (or tō).</i>
Several	<i>kiiso okudi, 2 or 3 duvo tohu; kinds misuvay-suray, massam-massam.</i>
Severally	<i>otukid, misusuvay (or moysusuvay), misuvay-suray to iso-iso.</i>
Severe	<i>okodow.</i>
Sew, to	<i>monombi, tombion.</i>
Shabby (in dress)	<i>pakazan do nouak, nagansing; niggardly osingot, okohit.</i>
Shackles	<i>langkap.</i>
Shade	<i>ohuhub, ohungung; oneself sumusut id ohuhub (or ohungung).</i>
Shadow, a	<i>induhungung.</i>

Shaft (of weapon)	<i>umbu, tataran</i> ; of carriage <i>guyudan</i> (if two), <i>ungkuzan</i> (if one).
Shaggy	<i>posoguwaw moy tongab-tongab, posibowd.</i>
Shake, to (oneself)	<i>gumuzu, guzuon</i> , of others <i>momoguzu</i> ; with fear <i>kogogo, gagān</i> ; hands <i>mikuzut do hongon</i> ; of floor <i>gumozun, momogozun, humogud, momohogud, moningkaw, tingkahon</i> ; shake off e.g. ants <i>monong-kizas, vongkizason</i> .
Shaky (loose)	<i>ounggang</i> (or <i>oyunggang</i>), <i>nohuraw</i> .
Shall, may	any word indicating future or <i>ko</i> prefixed to verb.
Shallow	<i>oybaw.</i>
Shallows, in river	<i>andas.</i>
Sham to (feign)	<i>mianta, piantaon, mogulingow, ulingohon, miad do</i>
Shame	<i>sangi, kosongiān</i> , to get ashamed <i>sumangi</i> , to make <i>poposangi</i> ; ashamed <i>nasangi</i> .
Shameless	<i>amu asangi, amu miho do sumangi.</i>
Shape	<i>ura.</i>
Share, a	<i>bahagi, ki poitatambaan, song tambaan, kabay song kabazan, mapu song opuran.</i>
Share, to	<i>mibahagi.</i>
Shark, a	<i>kanji.</i>
Sharp	<i>ataum</i> ; acid <i>moonsom</i> ; cunning <i>ki rukun.</i>
Sharpen, to	<i>mangassa, assaon</i> ; point <i>mangaus, ausan.</i>
Shave, to	<i>momuga, bugaon.</i>
Shaver, a (barber)	<i>momumuga.</i>
She	<i>zisido, ziho.</i>
Shear, to	<i>momogunting, guntingon.</i>
Shears	<i>gunting do agazo.</i>
Sheath	<i>angkap.</i>
Sheathe, to	<i>poposusuk id angkap.</i>
Shed, to	<i>sulap-sulap, posususutan</i> ; lean-to <i>sinurambi.</i>
„ to (leaves)	<i>mogūng, tumatak</i> ; tears <i>mihad, bewail mogihad.</i>
Sheep	<i>biri-biri.</i>
Sheet, a (covering)	<i>tajong</i> ; of paper <i>song hamba.</i>
Shelf, a	<i>paha, small pinaha-paha.</i>
Shell, a	<i>tuntul</i> ; rind <i>kuhit</i> ; of nut <i>tompuong, satu.</i>
Shelter, a	<i>titiongon, sosolindongan</i> , to shelter <i>sumolindong</i> ; from sun and rain <i>sususuton, kosusutan.</i>
Shelter to (protect)	<i>mongumohig, umohigon, monampong</i> ; take refuge behind <i>tumiong</i> , under <i>sumusut.</i>
Shepherd	<i>mananamong</i> (or <i>mitatamong</i>) <i>do pannon do biri-biri.</i>
Shew, to	<i>monuduk, tudukon.</i>
Shield, a	<i>tamin.</i>

Shift, to (change)	<i>maheu, sumuray, surazon, poposuvay; move marig, bovigon; push poposung. posung-on.</i>
Shin bone	<i>ampangil.</i>
Shine, to	<i>kumilow.</i>
Shining	<i>milow-kilow, okilow, of metal opuhang.</i>
Ship, a	<i>kapal; sailing kapal e ki hazag; steamer kapal api.</i>
Ship wreck	<i>nobiras, nobinassa kapal.</i>
Shirt	<i>hapaw, sia idsahom.</i>
Shiver, to	<i>gagān, ginagān ou.</i>
Shoal, a (sand)	<i>kasansado, oibaw, oggis; rock pampang, takat.</i>
Shock, a (concussion)	<i>kagagangan, kotigagan, koturupakan.</i>
Shoe, a	<i>kaus; horse kaus do kuda, bossi do hakod do kuda; popohentak do kaus (or bossi) doid kuda.</i>
Shoot, to	<i>momadil, bodihon; with blowpipe monopuk, sopukon; with a bow mamana, panaon, napana; as a plant sumobur, sumaki; from a branch, of palm ubus, of tree unduk.</i>
Shop, a	<i>kaday, to keep a bakaday.</i>
Shore (sea)	<i>isan do dahat; land opposed to water takad.</i>
„ a (prop)	<i>tobon, tukod.</i>
Short	<i>odibo; wanting nakambong, okuang, okudi.</i>
Short-cut	<i>pangangantasan (from mangantas), antason; by water monolusan, tolusanon, trusan.</i>
Shot, a (from gun)	<i>noteu, kopong-kinopong; good shot! boneu; bullet piuru, piruru; small anggor.</i>
Shoulder	<i>hihiraha.</i>
Shout, to	<i>humuvap, hurapon; call mongodim, kodim-on.</i>
Shove, to	<i>monginsog, insogon, popobundus, pobundus-on.</i>
Show, a	<i>kaantangan; vb. monuduk, tudukon.</i>
Shower, a	<i>song kinoso do yassam, yassam do odūk.</i>
Shred, to	<i>mongoib, oibon.</i>
Shrewd	<i>oruhun, ki akal, abaar, miho.</i>
Shriek, to	<i>humongis.</i>
Shrill	<i>otongik, otohis.</i>
Shrimp, a	<i>gipan, large insasangaw, small ipun.</i>
Shrink, to (of people)	<i>humigogon, ohigogon; of things kumong-kong, kongkongon, kumukus.</i>
Shroud, a	<i>tungkus, tokop.</i>
Shrub, a	<i>yabut, kazu do osompug, buhungkut.</i>
Shuffle, to	<i>momoyoyow, yoyohon, popoyohot.</i>
Shun, to	<i>miras, ivasan, minsodu, insoduon.</i>
Shut, to	<i>monutub, tutubon, monombol, tombohon; as a flower kumungkum.</i>
Shuttle	<i>sikuan.</i>

Shy	<i>moikom-ikom.</i>
Sick	<i>oyuahan, sogiton ou, dangerously apār, sogiton, kopizo; to be sumakit, sogiton ou, oyuahan ou.</i>
Sickness	<i>koyuahan, kosokitan, contagious panyakit.</i>
Sickle	<i>gahuk, large korong.</i>
Side, a	<i>isan, id sampaping.</i>
„ , my	<i>obik, ponong id doho, id mooungan ku.</i>
„ a (party)	<i>tumpukan, tinimongan.</i>
„ (edge)	<i>tuhan, isan.</i>
„ by the side of	
each other	<i>mitahad; by the side of .. id tahad do ..</i>
Side-road	<i>sizang do yahan, pango do yahan.</i>
Sides, both	<i>sopi, love each other sopiginavo, both sides wrong sopi saha.</i>
Sideways	<i>poingiging, poinsabpang, pointibaba.</i>
Sieve, a	<i>for flour and rice uyagan, for sago gagan; to put through mangayag, ayagon, na-ayag.</i>
Sigh, to	<i>momuhobo do agazo.</i>
Sight	<i>kokitanan, kaantangan.</i>
Sighted (dim)	<i>ohocut mato; sharp ataum mato.</i>
Sign, a	<i>puhanu, mongotohuan, pongotohuanan.</i>
Sign-board	<i>pongintutunan.</i>
„ , to	<i>momuhanu, puhonuvan, sumayn, saynon.</i>
Signature	<i>sayn, ngān.</i>
Signify, to	<i>poposōmo, harati.</i>
Signification	<i>kohorotian, kasāmaan.</i>
Silent	<i>ayso do bongut; still motos, otos, tumōn; be silent kohoit from kumohoit.</i>
Silk	<i>sutara;; in the piece sangkazu do sutara; silk-thread gontihan (or banang) do sutara; silk-worm bingog do sutara, cocoon of the ihung do sutara.</i>
Silly	<i>yungow, bongung.</i>
Silver	<i>piok, of silver opiok.</i>
Similar	<i>mīad, mihaga.</i>
Simple (easy)	<i>oyuhan; foolish yungow, bongung.</i>
Simply	<i>nopo.</i>
Sin	<i>dowso; place where sin committed pinomi-dowsoan.</i>
Since	<i>mantad do, mantad d'eno; long since obuvay nodi, dē po.</i>
Sinew, a	<i>uhat.</i>
Sing, to	<i>yumohow, yohohon.</i>
Singe, to	<i>monindab, sindabon.</i>
Single (sole)	<i>iso'i, iso-iso; apart mudavin; unmarried hangay-hangay, been married obihangan.</i>
„ out, to	<i>momihī, pihion.</i>
Singly	<i>iso'i, iso-iso.</i>
Singular (curious)	<i>amu otumbozo, moosow.</i>

Sink, to (draw)	<i>tumongob, humosod, ohosod, nohosod; in mire opodsut; of a vessel otōb, notōb from tumōb.</i>
Sip, to	<i>montim, tumiim, tiimon.</i>
Sir	<i>tuan.</i>
Sirup	<i>raig do gura; honey paha.</i>
Sister	<i>ade do ondu; elder ade do ondu d'otuo; younger ade do ondu d'omuhok; in-law magahong; wives or husbands of two sisters or brothers biras.</i>
Sit, to	<i>mikaw, ikohon; squat mikaw do humong-guvoy, poinghongguvoy.</i>
Six	<i>onom.</i>
Size	<i>ginazo, gazo do</i>
Skeleton	<i>kinohorusan.</i>
Skill	<i>kotuhuran; skilful otuhu.</i>
Skim, to	<i>monizuk, skimmer sisizuk.</i>
Skin	<i>kuhit.</i>
" , to	<i>humanit, honitan, mamahanit.</i>
Skirt (sarong)	<i>sokingon, for women gonob, kombang.</i>
Skull, a	<i>koungkong do uhu.</i>
Sky	<i>aran; clear sky onihang.</i>
Slack	<i>nohungku.</i>
Slacken, to	<i>momohungku, hungkuvon, hungkuvono.</i>
Slander, to	<i>monondos, tandasan, slandered tinandakan.</i>
Slanting	<i>osuzazab, poinsuzazab; to make posuzazabon.</i>
Slap, to	<i>manapap, tapapon; pat slightly manapap-napap.</i>
Slash, to (cut)	<i>monibas, tibasan, momoutad.</i>
Slate	<i>ponunuatan.</i>
Slaughter to (kill)	<i>momatay, patazon, pierce oneself humamuk, cattle for food mongōt, kōton, mōma-hamuk.</i>
Slave, a	<i>udipon.</i>
Sleek	<i>nojuus, okilow, opinit.</i>
Sleep, to	<i>modop, soundly obohong.</i>
Sleeping-place	<i>oodopon.</i>
Sleepy	<i>tiodop, I am sleeping tiodopon ou.</i>
Sleeve, of a coat	<i>hongon do sia.</i>
Slender	<i>opihak, onipis, otukar; of pony ahavoy, of man avakaw.</i>
Slice	<i>som putul.</i>
Slide, to	<i>mindunduya, mindunduyaon.</i>
Slight, a	<i>koninean, opihoy.</i>
" , to	<i>poponine, monosol, sosohon.</i>
Slily	<i>mingpohing-pohing, mongombuhag, ombuhagon.</i>
Slimy (of side of river)	<i>hongungud, hangow.</i>
Sling, a	<i>panjut; vb. momanjut, ponjutan.</i>

Slip, to	<i>dumunduya, nodunduya</i> ; between <i>sumisip, poposisip, poposiat, posiaton</i> .
Slipper, a	<i>kaus do suhap</i> .
Slippery	<i>ahamow</i> .
Sloth	<i>atahar, kataharan, mahan</i> .
Slovenly	<i>sambarana, amu momoduli</i> .
Slow	<i>odomut</i> ; in work <i>ohonoy</i> , in walking <i>okugui</i> ; too stout <i>orombog</i> .
Slowly	<i>hambat-hambatani, humonoy-honoy, hanay-hanazan, odomuti, okugui-kogui, kogu-zan</i> .
Sluice	<i>sukong do vaig</i> .
Sly	<i>minpohing-pohing, mogulingow</i> .
Smack to (the lips)	<i>mongusap, smacking musap-ngusap</i> .
" (hit)	<i>monomping, tompirongon</i> .
Small	<i>onine, low osuibo, apandakan</i> .
Small-pox	<i>ponobu, noponobu, pockmarked nogûk</i> .
Smart, to (pain)	<i>opodi</i> ; be sore <i>momongot</i> .
Smart (finely dressed)	<i>apasaw</i> ; at repartee <i>osikap do sumimba, kosingimba</i> .
Smash, to	<i>monimohos, timohoson, notimohos</i> .
Smear, to	<i>momogihir, pogihion</i> .
Smear'd	<i>nopihid, pinihidan (or nopihidan), nogihian</i> .
Smell, a	<i>araw, sweet moongid</i> ; bad <i>orutong</i> ; <i>ohonsi, moonsod, abangol</i> .
" , to	<i>moningud, singudon</i> .
Smelt, to	<i>momohanak, humanak, hanakon</i> .
Smile, to	<i>dumongis, kongingis, smiling potongiak</i> .
Smith (black)	<i>modsusupu, tukang bossi</i> ; gold <i>ponuang</i> .
Smoke	<i>hisun</i> ; vb. <i>monigup, mongiray, kirayon, kirayan</i> .
Smoked, meat	<i>onsi do hinumay (or pinosahaw)</i> .
Smooth	<i>ohuzong, slippery ahamow, level ayanlay</i> .
Smother, to	<i>monongob, tongobon, notongob</i> .
Snail (fresh water)	<i>pôt</i> ; round with shell <i>kuzakub</i> ; sharp-pointed land <i>tuntul</i> .
Snake, a	<i>ruhanut</i> ; python <i>hopong</i> , yellow <i>bobombonon</i> , green harmless <i>mononohon</i> ; a hooded <i>omumuho</i> ; large poisonous <i>masahong</i> .
Snap, to (break)	<i>ocodtu</i> , of wood, iron <i>otipu</i> .
Snare, a	<i>sisigol (rope), ava, tiningkara</i> ; vb. <i>monigot, sigoton, nosigot</i> , place where <i>pinonigatan</i> .
Snarl, to (as a dog)	<i>mogongo, inangaan ou do assu</i> .
Snatch, to	<i>gumamit, gomiton, momogamit</i> .
Sneer, to	<i>momohongabeu (or humongabeu) hinongobihan</i> .
Sneeze, to	<i>mogontiho</i> .
Snore, to	<i>moninggök, tinggök</i> .
Snout	<i>songar, monongar, nosongar</i> .

Snuff	<i>sigup do noyuta.</i>
" , to (a candle)	<i>momogunting.</i>
So (in such a way)	<i>pingkaa; therefore ilino; so many pingkaa gumu; so and so zi kuro; so that ko (verb inserted) da.</i>
Soak, to	<i>popoobug, poobugon.</i>
Soap	<i>sabun, pongingisu.</i>
Soar, to	<i>magumbay, ambazon.</i>
Sob, to	<i>sumikok, sobbing mikok-sikok.</i>
Sober, temperate	<i>otubis, amu moginum.</i>
Society	<i>poitalambaan, pitatambaan, piupakatan.</i>
Sofa	<i>huhurizon, easy chair susuzadon.</i>
Soft	<i>ohomi, ohomomog.</i>
Softly, gently	<i>oronsoy, to do momonsoy, opian, pian-ani.</i>
Soil	<i>lana do oombong.</i>
" , to	<i>momoyomui, yomuzan, noyomuzan, momojongil, jongihon.</i>
Sojourn, to	<i>monombuhui, tombuhuzon, monumpang, tumpangon.</i>
Solder	<i>siding.</i>
Soldier	<i>suljer.</i>
Sole (of the foot)	<i>hapap do hakod.</i>
Solid	<i>ayso do yuvang; firm apanggo.</i>
Solitary (single)	<i>iso'i, iso-iso, monoho'iso, mudarin; lonely ahangad, opiow.</i>
Some	<i>okudi-kudi, kiiso-iso.</i>
Some one	<i>song uhun, uhun.</i>
Something	<i>ki iso-iso.</i>
Sometimes	<i>to insan-insan.</i>
Son, a	<i>anak kusay.</i>
Sin-in-law	<i>monongivan, mongivan.</i>
" (step)	<i>anak haid do savo, kamanakon.</i>
Song	<i>yohow.</i>
Soon (in a moment)	<i>do odūk, amu oburay; quickly gogo kono, gumogo, gagayo.</i>
Soot	<i>angud.</i>
Sooth, to	<i>momantan, pantanon, monginsasamod, insasamadan.</i>
Sorcerer	<i>pamanday, pangama, panawar.</i>
Sore	<i>oyuol; running sore bongkuang; smarting opodi.</i>
Sorrow	<i>kokohuan do ginavo, kagagahan; to cause monosol.</i>
Sorrowful	<i>oronggui (or ohonggui); dirge okohu yohow.</i>
Sorry	<i>ososol, olongob; I am sumosol ou.</i>
Sort, a	<i>massam, ura, andang, bangsa.</i>
" , to (arrange)	<i>popoampas, poampason.</i>
" (separate)	<i>poposuray, posurazon.</i>
Sorts (different)	<i>misuray-suray, massam-massam.</i>
Sovereign	<i>puun do kavassa, e momarinta.</i>

Soul, the	<i>ombiro.</i>
Sound, a	<i>uni</i> ; vb. <i>monguni, unizon</i> ; try the depth <i>manangkad, sangkadon.</i>
Sound (of sleep)	<i>noko bohong.</i>
„ (in good order)	<i>arassi, otuhid, otopot.</i>
Sounding-lead	<i>pananangkad, sasangkad.</i>
Soup	<i>sup, raig do inapa, raig do onsi do tinanok.</i>
Sour (turned)	<i>norunos</i> ; acid <i>moonsom</i> ; soursop <i>hampun kapal.</i>
Source (origin)	<i>puun</i> ; of stream <i>udan.</i>
South	<i>salatan</i> ; south-west <i>barat daya</i> ; south-east <i>barat laut.</i>
Sow, a	<i>kawd, vogok do maganak.</i>
Sow, to	<i>manasad, sasadon.</i>
Space	<i>izonon, ohuwaw, kohurahan.</i>
Spacious	<i>atangka, ahaab, oluas, ohuwaw, agazo.</i>
Spade	<i>uukad.</i>
Span, a	<i>san dangaw.</i>
Spangle (an ornament)	<i>e milow-kilow.</i>
Spare, to (give)	<i>momohagi, bohogizon, monukid, tukidon.</i>
Sparing	<i>okohit</i> ; miserly <i>osingot</i> ; economical <i>okikit.</i>
Spark, a	<i>anak apui.</i>
Sparkle, to	<i>kumilow, milow-kilow</i> ; glow <i>manaw-nanaw</i> ; like sodawater <i>gumuhok.</i>
Sparrow, a	<i>pomuhavon, pit.</i>
Spasm of muscle	<i>takān</i> ; of stomach <i>hovion.</i>
Spatte, to (like boiling water)	<i>mononsob, sansatan</i> ; <i>mongizas, izason</i> to scatter <i>monokis, tumokis.</i>
Spawn	<i>ontohu do sada.</i>
Speak, to	<i>mobōs, bōson</i> , tell a story <i>monusunud, susu-nudon.</i>
Spear, a	<i>andus</i> , of wood or bamboo <i>bāmbang.</i>
„ , to (stab)	<i>monokon, tokonon</i> , to pierce <i>mamahamuk, homukan.</i>
Specify, to	<i>mamayaii, yoiton.</i>
Specimen	<i>tiruan, sontu.</i>
Speckled	<i>ki rotik-rotik, mi (or) botombuk-tombuk do . . .</i>
Spectacles	<i>soromin do mato.</i>
Speech	<i>bōs, kabang.</i>
Speechless	<i>ayso do bongut, amu miho do mobōs.</i>
Speed	<i>ohijaw</i> ; of water <i>osohog</i> ; to go quickly <i>bo-bais, boisen.</i>
Spell, a	<i>pulias</i> ; round neck <i>hamay; jimat.</i>
„ , to	<i>monuma, tumaon, mogenggar, onggaron, mongija, monguntay, untazon.</i>
Spend, to	<i>momakay, pakazon, bablanja, blanjaon.</i>
Sphere, globe,	<i>koongkong do tana, olondugu.</i>
Spice	<i>pananamay, sogumaw, kunit, hazo.</i>

Spider, a	<i>ongkurarawa.</i>
Spill, to	<i>momoyubat, yubaton, yumubat.</i>
Spin, to (weave)	<i>mangarol, ovohon, momi, to make thread</i> <i>pizon, rope mangarat, karaton, manahi,</i> <i>tohizon; a top mintubow, tumorong.</i>
Spine	<i>oñtud.</i>
Spirit, a (evil)	<i>yogon, hatod do ayaat.</i>
„, Holy	<i>hatod kitua, santu spiritu.</i>
„, distilled	<i>arak.</i>
Spirited (courageous)	<i>mogindahasso, ko'unsikow, mo'unsikow.</i>
Spit, to	<i>momojuha, juhaan, jinuhaan.</i>
Spiteful	<i>ki sinahom, ki ginompi do sumuhi.</i>
Splash, to	<i>mongizas, izason, two at each other miizas.</i>
Spleen	<i>aip.</i>
Splendid	<i>otondig, ogingol.</i>
Splice, to	<i>mongopot, oputan, popooput, pooputan.</i>
Splinter, a	<i>suhinil; you will get a splinter osuhinilan ko.</i>
Split, to	<i>popoduro, momiduro, mamahapak, hapakon.</i>
Spoil, to (injure)	<i>momoyombak, yombakon, momoyaad, yaaton.</i>
Sponge	<i>yongihut do dahat.</i>
Spoon, a	<i>susudu.</i>
Sport (amusement)	<i>pingarayan.</i>
Spot, a (place)	<i>made from the verb e.g. kinorihio place where</i> <i>it was put, kinosuango place where it</i> <i>entered.</i>
„ (blot)	<i>noyomuzan, song te.</i>
„ (imperfection)	<i>saha-saha.</i>
Spotless	<i>ataakas.</i>
Spotted	<i>botombuk-tombuk do</i>
Spout, a	<i>oput do sorudan.</i>
Sprain	<i>koriudan.</i>
Sprained	<i>noviudan.</i>
Spray (foam)	<i>pula.</i>
Spread out, to	<i>mamahad, vahadon, popotongkop do habar.</i>
„, to	<i>yumohoy (roots, grass); miunggar, piung-</i> <i>gaon.</i>
Spring, a (of a tree)	<i>yaan do onine, yaan-yaan.</i>
Spring, to	<i>tumindak, tindakon.</i>
„ (season)	<i>tempu do momiunduk momiyoun.</i>
„, a	<i>torud.</i>
Sprinkle, to	<i>momikis, vikisan, sprinkling korikisan, mo-</i> <i>ngizas, izason.</i>
Sprout, to	<i>momitubu, sumundu.</i>
„, a	<i>ulus, unduk.</i>
Spur, a	<i>ponguratad; cock's atad do manuk.</i>
„, to	<i>monguratad.</i>
Spurious	<i>panahu, okon ko abanar.</i>
Spurn, to (kick)	<i>magatad, atadon.</i>
Sputter, to	<i>mononsob, sansaban, monosob, sosobon.</i>
Spy, a	<i>pononozinu; vb. monozinu, tozinuron.</i>
Squabble, to	<i>miahaw, magahaw.</i>

Squall, a	<i>tongus do opuhod, do odūk.</i>
Squander	<i>popōvi, mangāvi, ovion.</i>
Square	<i>apasagi, apat sunduk.</i>
Squat, to	<i>mikaw, cross legged mikaw do poinghong-guvoy; on heels sumingkudow, mikaw posingkudow.</i>
Squeak, to (for fear)	<i>humongis, of pigs gumāng.</i>
„ (challenge)	<i>momangkis.</i>
Squeeze, to	<i>mongogot, ogoton, momisak, pisakon.</i>
„ out e.g. cloth,	
to milk	<i>mamaga, pagaon.</i>
Squint-eyed	<i>nobihaw.</i>
Squirrel, a	<i>bossing.</i>
Squirt, to	<i>momojompūt; noun pomomojompūt.</i>
Stab, to	<i>momohamuk, homukan.</i>
Stable (for cattle)	<i>kukūngan do sapi (kuda).</i>
Stack (a pile)	<i>nuntunan; vb. monguntun, untunon.</i>
Staff, a (walking)	<i>sukud; long maraw.</i>
Stag, a	<i>tambang sangahan.</i>
Stage	<i>sinarat-sarat, impohon, vinahay-vahay.</i>
Stagnant (not running)	<i>ohintong.</i>
Stain, a	<i>raza do . . . , juong.</i>
Stairs	<i>tukad.</i>
Stake, a (of wood)	<i>todsok; in water horuan.</i>
„ to (bet)	<i>minggono, gonoon, bataru.</i>
Stale (old)	<i>oburay, of head ruti haid; gone bad nobunlung, norunos.</i>
Stalk, a (stem)	<i>guvas, calang, puun; of coconuts papā.</i>
Stallion, a	<i>kuda sangahan.</i>
Stammer, to like a child	<i>nabatil, stammering moong-oong.</i>
Stamp, to	<i>manāp, sāpan; with foot moginatad; padi tumutu, tuturon.</i>
Stand, to (bristles)	<i>sumikāt, noko sikāt.</i>
„ „ a	<i>hakod.</i>
„ up, to	<i>mingkakat, standing poingkakat.</i>
Stanza	<i>song tinaba, taba.</i>
Star, a	<i>ombituon, shooting tai do ombituon.</i>
Starboard	<i>id vanan.</i>
Starch	<i>gansur.</i>
Stare, to	<i>sumohong, sahangon, mahong-sahong.</i>
„ (admire)	<i>midot, idatan, midot-idot.</i>
„ (vaguely)	<i>bontongon.</i>
Starling	<i>suhangking.</i>
Start, to (with fear)	<i>kotigog, kagagang.</i>
„ (on a journey)	<i>mugad, mamanaw.</i>
Startle, to	<i>popokonos, startled nokokonos.</i>
Starving	<i>apatay do howson, died of starvation napalay do hows.</i>

State (pomp)	<i>kosizuahan, kogozoan</i> , to receive with pomp <i>monizuaw.</i>
„ (country)	<i>pomogunan, naragi.</i>
„ (government)	<i>porinto.</i>
„ , to	<i>mobās, bōson, ka yumait, yoiton.</i>
Stated	<i>nobōs, nayait.</i>
Statement, a	<i>kabāsan, koyoitlan.</i>
Station (place)	<i>nizonon</i> , place to rest <i>uundōngon.</i>
„ (office)	<i>oppis.</i>
„ police	<i>suhap do kotungguran.</i>
„ rank	<i>karaja, kohudaan.</i>
Stay to (wait)	<i>mogindad, indadon, magandad, andadon;</i> remain <i>mopong.</i>
Steady (firm)	<i>apanggo.</i>
Steal, to	<i>manakaw, takahon, natakaw, natakahan ou</i> <i>do</i>
Stealthily, to do	<i>modhuduk, hudukan.</i>
Steam	<i>stīm, hinobpu</i> , to blow <i>momohobpu.</i>
Steamer	<i>kapal api.</i>
Steel	<i>bahan.</i>
Steel-yard	<i>timbangan.</i>
Steep	<i>apadsong, otongab.</i>
„ , to (soak)	<i>popososok, pososokon, popoobug, poobugon,</i> to make soft and pliable <i>mononu, tonu-</i> <i>on.</i>
Steer, to	<i>mongukin, uhinon.</i>
Steersman	<i>mongunguhin.</i>
Stem, a	<i>guvass, puun.</i>
Stench, a	<i>orulong.</i>
Step, a (pace)	<i>haang</i> , to step <i>humaang.</i>
„ , of stairs or ladder	<i>hiang do tukad.</i>
Step by step	<i>monginut-monginuti.</i>
Step-child	<i>kamanakon, anak haid do savo.</i>
„ -father	<i>ama vagu, mamay (uncle).</i>
Stern (severe)	<i>okodow.</i>
„ , of ship	<i>uhin.</i>
Stew	<i>pakahadan, popohassu vagu.</i>
Stick, a	<i>kazu</i> ; pointed stick <i>kazu do ahavis.</i>
„ , walking	<i>maraw, sukud (long).</i>
„ to (poke with a)	<i>monusuk, susukon, mongodsu, odsuon.</i>
„ in, to	<i>monodsok, popotodsok, potodsokon, todsokon.</i>
„ to (adhere)	<i>tumapi, topion, popotapi, potopion.</i>
„ (meet an ob-	
struction)	<i>kasavit, kasansad.</i>
Sticky	<i>opihit.</i>
Stiff	<i>okodow, okikang, otuu (dry), oopu brittle.</i>
„	<i>asahaw (hair, rope, string).</i>
„ -necked	<i>tumo, oliar.</i>
Stifle, to	<i>monongob, otongob.</i>
Stile, turn-	<i>hahapazon.</i>

Still (quiet)	<i>kohoit, motos, otos.</i>
" do not move,	
stand still	<i>tumōn, tuminuod</i> (from <i>tuod</i>) stump of tree.
" (yet)	<i>nogi, hagi po.</i>
Still-born	<i>nohombus.</i>
Sting (of insect)	<i>indu, paheu</i> (virus).
" , to	<i>mongūt, noiitan</i> (stung).
Stingy	<i>osingot.</i>
Stipulate	<i>momatos, batason</i> or <i>batasan, momojanji,</i> <i>jonjian.</i>
Stir, to, (move)	<i>motos, mada gua.</i>
" (leaves)	<i>oguzu.</i>
" " (as in cook-	
ing)	<i>momogizu, gizuhon, popoyohot.</i>
" up, to	<i>popihobui, pihobuzon, popobangun, popobaw.</i>
Stirrup	<i>ponguratad.</i>
Stitch to (sew)	<i>monombi, tombion.</i>
Stock (stores)	<i>barang idagang, poinkaday.</i>
Stocking	<i>hapaw do kaus.</i>
Stocks, the	<i>pahampang.</i>
" to put in the	<i>mamahampang, pahampangan.</i>
Stomach	<i>tizan, bituko.</i>
Stone, a	<i>pampang.</i>
" precious	<i>butiza.</i>
" (of fruit)	<i>hinsow.</i>
" to death	<i>hogodon do pamang sontob apatay.</i>
Stool (chair)	<i>iikohon.</i>
Stoop, to	<i>tumiduku</i> (of head), <i>mingkuku</i> (body). <i>sumingkukub</i> (knee).
" to take up	<i>momūt, pūton.</i>
Stop, to	<i>motos, popootos, pootoson.</i>
" " (hinder)	<i>momusus, pususon, momoyahong.</i>
" (forbid)	<i>mogodu, oduhan.</i>
" (in writing)	<i>titek.</i>
" up	<i>monolon, tabanan, mononsong, sonsongon.</i>
" " (staunch	
blood)	<i>monompon, tomponon.</i>
Stopper, a	<i>sonsong.</i>
Store, a (plenty)	<i>ogumu, kogumuan.</i>
" , to (put away)	<i>popoopi, poopion, gumompi, gompizon.</i>
" -house	<i>pogogompizan.</i>
Storm, a	<i>tongus.</i>
" , to	<i>tumurupak, turupakon, miturupak, pituru-</i> <i>pakon.</i>
Story, a	<i>susunudon.</i>
Storey	<i>pangkat, lingkat.</i>
Stout (robust)	<i>arakas, opiot.</i>
" (fat)	<i>ohombon.</i>
Stow, to	<i>poposakay, posakazon.</i>
Straight	<i>otuhid; (in line) apasang.</i>
Strain, to (clarify)	<i>manahas, tahason.</i>

Strainer (filter)	<i>pananahasan do vaig.</i>
Strait, a (of the sea)	<i>pitutukan do dahat.</i>
Strand (seashore)	<i>isan do dahat.</i>
Stranded	<i>nakasansad.</i>
Strange	<i>amu olumbozo, moosow.</i>
Stranger	<i>amu nohuda, uhun do pomogunan do suvay.</i>
Strangle, to	<i>mongotol, kotohon.</i>
Strap, a	<i>gakut do kukit.</i>
Stratagem, a	<i>kotohusukan from monohusuk.</i>
Straw	<i>hami.</i>
Stray, to (as cattle)	<i>yumazaw, nayazaw or nazaw.</i>
Streaked (as a tiger)	<i>pointaris, ki taris.</i>
Stream (current)	<i>sinohog.</i>
" channel of a	<i>haru.</i>
" (river)	<i>bavang.</i>
" tributary	<i>paho.</i>
" down	<i>id vunsud.</i>
" to go down	<i>munsud.</i>
" up	<i>id suhok.</i>
" to go up	<i>sumuhok.</i>
Street, a	<i>yahan do agazo.</i>
Strength	<i>uhod, onggouta.</i>
" (power)	<i>karassa.</i>
Strengthen, to	<i>popopanggo, poponggoon, popotatap.</i>
Stress, to lay stress on	<i>monotol, sotohon.</i>
Stretch, to	<i>momatat, palaton.</i>
" out, to	<i>yumamit, yomiton, yumopo; to show mon- uduk, tudukon.</i>
"	<i>humanat, popohanat do hongon, hanaton.</i>
Stretch (limbs when dying)	<i>kumunat, munat-kunat.</i>
" (body)	<i>momiod.</i>
Strew, to	<i>manasad, poposasad, posasadon; manatak.</i>
Strict (severe)	<i>opintar, okodow.</i>
Stride, a	<i>haang.</i>
" , to, over	<i>humaang.</i>
Strike, to	<i>momobog, bobogon; hit with fist monumbuk, tumbukon.</i>
String	<i>taki.</i>
Strip, to (peel)	<i>manganit, onitan.</i>
" (take off)	<i>mongidu, iduan (by others).</i>
" , easy to	<i>avanus, ohuay do mongidu.</i>
Stripped (naked)	<i>bobuday.</i>
Stroke, to	<i>momuus, puusan.</i>
Stroll, to	<i>mimpanaw.</i>
Strong	<i>apanggo, atatap.</i>
" (as wind)	<i>opuhod.</i>
" (powerful)	<i>avakas.</i>
" (pungent)	<i>opodos.</i>
" (current)	<i>osohog.</i>
" , to make	<i>popopanggo, popotatap, polatapən.</i>

Struggle, to	<i>humavan, havanon.</i>
Strut, to (as fowl)	<i>sumigago, moki ontong.</i>
Stubble (of padi)	<i>tuod do pây.</i>
Stubborn	<i>otiar, ahangas; of animals tumô.</i>
Stud, a	<i>kubamban.</i>
Studded	<i>notongkop do</i>
Study, to	<i>minsingiho do mingkomimiho.</i>
Stuff (cloth)	<i>kain.</i>
Stumble, to	<i>sumadu, kasadu, naka sadu; katakui from manakui.</i>
Stump (of a tree)	<i>tuod do kazu.</i>
Stunned	<i>hinumotoy, humotoy.</i>
Stunted	<i>otogon.</i>
Stupid	<i>yungow.</i>
Stupefied	<i>noyungow, amu kopuiman, amu noko himan.</i>
Stutter, to	<i>moong-oong.</i>
Style	<i>andang.</i>
Subject (matter)	<i>inggando pasal.</i>
" (person)	<i>susumuyut, uhun do pounsujut.</i>
" liable to	<i>ohuay do koontok, asaw-saw.</i>
" "	<i>obingontok.</i>
Submit, to	<i>sumujut.</i>
Subsequent (what follows)	<i>e sumunu; is followed sunuon; e id tohûi.</i>
Subsequently	<i>tohûi, ahapas, om.</i>
Subside, to	<i>sumuito; of water gumassak; of swellings otono; numonos.</i>
Substance	<i>kasamaan, onsi.</i>
Substitute, to	<i>misorohi, miohon.</i>
" , a	<i>ohon, e sumorohi.</i>
Subtract, to	<i>monguang, kuangon, popokuang.</i>
Succeed, to	<i>miohon, mohon, sumunu, sunuon.</i>
Success	<i>abaw, ko'untongan.</i>
Successful	<i>abaw, kiuntong, ajadi.</i>
Succession	<i>kosorohizan.</i>
" , in	<i>misorohi, sumunu, manti-ganti.</i>
Successor	<i>ohon.</i>
Such (like)	<i>miad, mihaga.</i>
" (so)	<i>pingkaa.</i>
Suck, to	<i>monosop, sosopon.</i>
Suckle, to	<i>sumusu, susuzon, poposusu, posusuron.</i>
Suddenly	<i>do insani.</i>
Sue to	<i>midawa, dawoon, migagut.</i>
Suet	<i>hunok.</i>
Suffer, to (to be in trouble)	<i>noko undoso, id koundasaan.</i>
" (endure)	<i>sumangar, sangahan, tumahan, tahanan.</i>
" (permit)	<i>poposontob, posontobon.</i>
Suffering	<i>koundasaan.</i>
Sufficient	<i>uha, nogonop, mikunomo.</i>
" that is	<i>uha no, uha nodi, nogonop.</i>

Sugar	<i>gura.</i>
„ -cane	<i>lobu.</i>
Suicide	<i>momatay do sondü or sondiri.</i>
Suit, a	<i>dawa, pangoduwan.</i>
Suit, to	<i>honggo nopo.</i>
Suitor	<i>magatod do inggaton, ki haboy.</i>
Sulky	<i>mönsom yupa, otuvong yupa or vuos.</i>
Sulphur	<i>monilang.</i>
Sultan	<i>soltan, tumpu.</i>
Sum (total)	<i>kotimongan do ngari, , otimong.</i>
Summer	<i>ontok do magadaw.</i>
Summit	<i>tempoun.</i>
Summon, to	<i>mongodim, kodimon.</i>
Sun	<i>adaw.</i>
„ , to dry in the	<i>poposidang, posidangan (or an).</i>
„ -beam, a	<i>tinutud.</i>
„ -stroke, a	<i>noontok do adaw.</i>
„ day	<i>adaw minggu.</i>
Sundry	<i>honggo-honggo, massam-massam.</i>
Sunrise	<i>kosihaw adaw, kosihahon do adaw.</i>
Sunset	<i>kolonobon do adaw .</i>
Superficial	<i>poinsinsir, suminsir (not deep).</i>
Superintend, to	<i>mogontong, mogipat.</i>
Superintendent, a	<i>mogogontong, monununggu, mandor.</i>
Superior (better)	<i>hobi rassi.</i>
Supernatural	<i>idsavat do ura.</i>
Supple	<i>ohomi, ahanut, slack ohoru.</i>
Supply, to	<i>manahak, tahakon.</i>
Support	<i>tukod.</i>
„ , to (endure)	<i>sumangar, sangahan, tumahan.</i>
Suppose, to	<i>monongkui, d'okuvaraan ku, ginavo ku.</i>
Suppress, to (conceal)	<i>popohossok, pohossokon, popootos, pootoson.</i>
Supreme	<i>agazo kopizo.</i>
Sure (certain)	<i>otopot, pointentu, otentu.</i>
„ (trusty)	<i>harapon, kaharap.</i>
Surety	<i>e mananggong.</i>
Surf	<i>hakun do mamabak.</i>
Surface	<i>id savat.</i>
Surfeited	<i>novizaw.</i>
Surplus	<i>topod, nooku.</i>
Surprise	<i>popotigog, potigogon, popogagang, pogagang-on.</i>
Surprised	<i>noosow.</i>
Surrender, to	<i>e numaha, yumaha, naaha.</i>
Surround, to	<i>humiput, hiputon, lumiun, liunon.</i>
Suspect, to	<i>mongirogu, iroguron, no'iroguran.</i>
Suspend, to	<i>popotavid, popogiris, poposavit, popootos.</i>
Suspense	<i>koligugan, amu po tentu.</i>
Swagger, to	<i>mokiazow.</i>
Swallow, a	<i>ongkulupisaw.</i>
„ , to	<i>monohon, tohonon.</i>

Swan, a	<i>gansing</i> ; small <i>tumotohop</i> .
Swarm, a	<i>pannon</i> .
Swear, to (take an oath)	<i>humambay do kinohoyngan, sumumpa, manaw, milaw</i> .
" , to (curse)	one self <i>tumaw</i> ; others <i>mongintuhus</i> .
Sweat	<i>umos</i> ; sweating <i>kopomiumasan</i> .
"	<i>momiumos, umasan ou</i> .
Sweep, to	<i>mongimmuhaw</i> .
Sweeper, a (brush)	<i>iimmuhaw</i> .
Sweet	<i>mōmis</i> .
Sweetheart (bride)	<i>soroon</i> .
Sweetmeats	<i>koomisan, rava</i> .
Sweetscented	<i>koongidan</i> .
Swell, to	<i>humomton</i> .
Swelling, a	<i>ohomton, bunul</i> .
Swift	<i>ohijaw, osohog</i> .
Swim, to	<i>kunaw</i> .
" (float)	<i>humampong, humabu, pohoburon</i> .
Swine	<i>rogok</i> .
Swing, to	<i>manavid, toridon</i> ; self <i>tumavid</i> .
" , a	<i>mintotoridon</i> .
Swoon	<i>no'izang-izangan</i> .
Sword	<i>ilang</i> ; (long) <i>padang</i> .
Symptom	<i>puun do, landa</i> .

T

Table	<i>sinarat-sarat, meja</i> .
Taciturn	<i>obongung</i> .
Tack, a (nail)	<i>paku d'onine</i> .
" , to (in sailing)	<i>manganjong do hazag</i> .
Tail	<i>ikiu</i> .
Tailor, a	<i>mononombi, tukang jait</i> .
Take, to	<i>manganu</i> ; taken by me <i>onuon</i> or <i>onuron ku maanuku</i> ; have taken <i>noko panganu</i> ; take for me <i>onuwai ou</i> .
" , to, off	<i>mongidu, iduon</i> .
" " (accept)	<i>yumamit, yomiton</i> ; I have accepted <i>noyamit ku no</i> .
" " (receive)	<i>monoyomo, toymoon, manganu, onuon</i> or <i>onuron, naka-anu, noonuan</i> , I have received <i>ouno</i> .
" " (snatch)	<i>gumamit, gomiton, magahaw, ahavon</i> .
" " (away)	<i>mongorot, oviton</i> .
" " (care)	<i>manamong, tamangan</i> , care-taker <i>mananamong</i> ; <i>mongipat, mogipat, ipaton</i> , taking care <i>poingipat</i> .
" " (heed)	<i>momohondom, hondomon</i> .
" " (hold)	<i>monguzut, kuzutan, kumuzut</i> .
" (prisoner)	<i>manabpo, tabpaan, momogakom, gokomon</i> .
" , to (up)	<i>mangakat, kakaton</i> .

Take (up and carry away)	<i>yumangkat, yangkaton.</i>
Tale, a	<i>susunudon.</i>
Tale-bearer	<i>uhun do okudib, yanggudib, kudibon, roko kudib, okukudib or okukudibo.</i>
Tales, to spread	<i>popotanjag, potanjagon.</i>
Talisman	<i>pulias, jimat.</i>
Talk, to	<i>mobōs, bōson, mibōs, to each other sopib-s.</i>
Talkative	<i>obutak, obubus.</i>
Tall	<i>alangkaw, asarat, akaras.</i>
Tallow	<i>hunok.</i>
Tamarind	<i>onsom Jawa.</i>
Tame	<i>odomon, okohup.</i>
Tame, to	<i>popodomon, podomonon, popohuda, pohuda-on.</i>
Tan, to (hides)	<i>monina do kuhit, tanned hide kuhit do notina.</i>
Tanner, a	<i>moninina.</i>
Tangle, to	<i>momohukot, hukoton.</i>
Tank, a	<i>pogogompizan do raig, tobong.</i>
Tap, to	<i>monontoku; instrument of priestess tontoku; on door mongoritik, koritikon.</i>
Tape	<i>yidis.</i>
Taper	<i>tongguan.</i>
Tar	<i>umaw teher.</i>
Target, a	<i>oontokon, utar-utaran.</i>
Task	<i>karajaon.</i>
Tassel	<i>yombu.</i>
Taste	<i>ko'unanaman, yonom.</i>
" , to	<i>mongunomon, unomonon, to try kuminam, kinaman.</i>
Tasteless	<i>maanaw.</i>
Taunt, to	<i>popohongkad, pohongkadon, popoyaat, popovongkaw, porongkahon.</i>
Tax, a	<i>sukay.</i>
" , to	<i>monukay, sukazon.</i>
Taxed, to be	<i>moontok do sukay.</i>
Tea (leaf)	<i>youn do te, raig do te.</i>
Teach, to	<i>mongia, iaon, ask to be taught mokiia; mangajar, ajahon.</i>
Teacher	<i>mongingia, monunuduk, mangajar.</i>
Teak	<i>kazu jati.</i>
Teal, a	<i>uhuk-kuhuk.</i>
Tear, to	<i>monginis, kinison.</i>
Tears	<i>yomow.</i>
" , to shed	<i>mihad, ihadon, yumomow.</i>
Tease, to	<i>mongogui, oguzon, monō, tōon.</i>
Tell, to (relate)	<i>monutur, tuturon, momoyait, yoiton, popohabar, popoiho.</i>
Temper	<i>ginawo, uru.</i>
" , to (metal)	<i>monosob, sosobon.</i>
Tempest	<i>tongus do opuhod.</i>

Temple	<i>ponombohiangan, sosombohiangan.</i>
Tempt, to	<i>monginam, kinaman, monompuhay, tempuhoizan.</i>
Ten	<i>hopod.</i>
Tend, to (guard)	<i>manamong, lamangan, momojaga.</i>
Tender (not hard)	<i>ohomi; child, plant, meat ohomomoy.</i>
„ to (make an offer)	<i>monosot, sosoton.</i>
Tent, a	<i>of leaves, branches kinuzuub, to make a monguzuub.</i>
Tepid	<i>hassu-hassu, bearable asangahan.</i>
Term (for what time?)	<i>songkwo buray?</i>
Terms? (on what)	<i>pinkwo no batos?</i>
Terminate, to	<i>tumingkod, tingkadan, popotingkod, popotos, pootoson.</i>
Terrified	<i>yosizan, modosi.</i>
Territory	<i>pomogunan, naragi.</i>
Terrible (dreadful)	<i>opohos.</i>
Terror	<i>kapahasan, koyosizan.</i>
Testament (will)	<i>bihin, kousazan do ungkus.</i>
„ , Old	<i>tuturan gitua haid.</i>
Testify, to	<i>sumassi, sossion.</i>
Than	<i>ko; taller than I alangkaw ko zou.</i>
Thank, to	<i>itahak tomod, to be remembered hondomon.</i>
That	<i>eno; in order that do da; that is to say o eno, kosōmo, harati; that which e.</i>
Thatch	<i>sinout, taap.</i>
Theft	<i>katakahan.</i>
Their	<i>nosido, dosido do suhap (house).</i>
Then (at that time)	<i>ontok d'eno, tempu d'eno.</i>
Then (next)	<i>tohū, ahapas, misunu, sumunu.</i>
Thence	<i>mantad hiho, mantad do hiho.</i>
There	<i>near hata; far hiho.</i>
Therefore	<i>iti no, sabab d'eno.</i>
Thereupon	<i>kahapas eno.</i>
These	<i>iti, d'iti.</i>
They	<i>zosido.</i>
Thick	<i>akupal, ohombon.</i>
„ (in consistency)	<i>ohuzat.</i>
Thicket, a	<i>ongungul, ohonso.</i>
Thief, a	<i>mananakaw.</i>
Thigh, the	<i>poo.</i>
Thimble	<i>susumbohon do tuntu.</i>
Thin	<i>onipis, otukar.</i>
Thing	<i>hampo.</i>
Things (property)	<i>kottos, pinuhavangan.</i>
Think, to	<i>mongitung, itungan, momikir, pikiron.</i>
Third	<i>kotohu.</i>
Thirsty	<i>tiinum, tuuhan.</i>

This	<i>d'iti, iti.</i>
Thorn	<i>yugi.</i>
Thorough	<i>kopizo.</i>
Thou	<i>ziaw, ko.</i>
Though	<i>ohi.</i>
Thought	<i>nitungan, ginawo, okuraan ku.</i>
Thoughtful	<i>obingitung, obinontob.</i>
Thoughtless	<i>obogo.</i>
Thousand	<i>so-hibu; ten so-hassa, hopod hibu.</i>
Thrash, to	<i>momobog, bobogon, momohapos, hoposon; padi by treading mongogik, ogikon.</i>
Thread	<i>gontihan, sasay, lahi, pinnii, banang.</i>
Threaten, to	<i>monompuosi, tompuosizon, momoondop, yondopon.</i>
Three	<i>tohu; three times intohu.</i>
Threshold	<i>bandul.</i>
Thrifty	<i>okikit, otogimo, oyukut.</i>
Throat (inside)	<i>tatahanan; neck hiow.</i>
Throb, to	<i>sumikok, throbbing mikok-sikok.</i>
Throne	<i>iikohon do asawat.</i>
Throng	<i>pitimongan do uhun.</i>
Throttle, to	<i>mongotol, kotohon.</i>
Through	<i>humapus, hapus, nahapus.</i>
„ (by)	<i>do ni (if man).</i>
Throw, to	<i>momohogod, hogodon, popohogod.</i>
„ away, to	<i>popotaam, potaamon, momizada, zadaan.</i>
„ down, to	<i>popohaba, pohabaon.</i>
Thrust between, to	<i>poposisip, posisipon, poposiat, posiaton.</i>
Thrust, to (stab)	<i>momohamuk, homukan, momokon, tokonon.</i>
„ (push)	<i>poposikow, psikohon.</i>
Thumb, the	<i>dudompu.</i>
Thunder	<i>tinggōn, clap tompāk.</i>
Thursday	<i>adaw kaapat.</i>
Thus	<i>pingkaa.</i>
Thy	<i>nu, diaw do</i>
Tick (vermin)	<i>sinit, sundib, kutu.</i>
Tickle, to	<i>monompukāw, tompukahān.</i>
Ticklish	<i>akāw.</i>
Tide	<i>ahan; current sinohog; falling assak, yassak; rising yurab; slack, waveless atanang.</i>
Tides	<i>assak om yurab.</i>
Tidings	<i>habar.</i>
Tidy, to make	<i>mangampas, ampasan, mamantun, pontunon; put back in place manampos, tomposon; well ordered apantun.</i>
Tie, to	<i>momogakut, gokutan ku; hands or feet momayuk; as in cloth momohopot, hopoton, momukut, bukuton; a knot not to forget monimtagos, limbogoson.</i>
Tie up, to (boat)	<i>popogakut, pogokutan.</i>

Tied up in cloth or handkerchief	<i>kinandong, binukut.</i>
Tier, a	<i>lāpis, milapis, sinunu, tingkat.</i>
Tiger, a	<i>mondow</i> (word used for ghosts to children).
Tight	<i>moogot, apatat, poinpatat</i> ; close together <i>opidot, arapat</i> , of planks <i>atop</i> , of plants <i>opipid</i> ; <i>asauk</i> .
Tile, a	<i>taap do tana.</i>
Till (until)	<i>gisom, sontob.</i>
„, to (the soil)	<i>mongumo, umoon, mogukad, ukadon.</i>
Timber	<i>kazu do agazo.</i>
Time	<i>ontok do hizud</i> (at the time of the flood); <i>tempu, jangka, maso</i> (<i>do makan</i>); time after time <i>asaw-saw, toy-nou mo</i> ; olden <i>poguhu obuvay nodi, jaman haid.</i>
Times (how often)	<i>impio, in, im</i> or <i>ing</i> before number.
Timid	<i>moikom-ikom, wild osizow.</i>
Tin	<i>siding</i> ; tin-ore <i>katul do siding</i> ; tin-sheeting <i>hamba</i> (or <i>hambar</i>) <i>do siding, song</i> <i>hambar</i> (one).
Tinsel	<i>wagup.</i>
Tip	<i>tompok.</i>
Tip-toe, on	<i>momonsoy, mominin.</i>
Tipsy	<i>naaruk.</i>
Tired	<i>nohuzan.</i>
Title	<i>gār, ngān.</i>
„, to give a	<i>mamagār, gāhcn, momungān pungānan.</i>
Toad, a	<i>buhangkut.</i>
Toast	<i>ruti do dinadang.</i>
Tobacco	<i>sigup.</i>
To (into)	<i>doid, do.</i>
To-day	<i>adaw d'iti, adaw do moino.</i>
Toe	<i>tuntpo do hakod</i> ; great <i>dudompū do hakod.</i>
Together, of two	<i>minamot</i> , of many <i>minanamot</i> ; wait for each other <i>mogiindad</i> or <i>mogiāndad.</i>
Toil, to	<i>moygama, gamaon, mangaraja, karajaan.</i>
Token	<i>tanda</i> ; sign <i>puhanu.</i>
Tolerable	<i>maha-maha.</i>
Toll, a	<i>sukay.</i>
Tomb, a	<i>hobong.</i>
To-morrow	<i>surab.</i>
Tone	<i>uni, rogu.</i>
Tongs	<i>sundip.</i>
Tongue	<i>diha.</i>
Too (also)	<i>nogi.</i>
Too (excessive)	<i>moindamaan</i> ; too great <i>asakakan gazo.</i>
Tool	<i>gagama, pakakas, papakazon.</i>
Tooth	<i>nipon</i> ; front <i>nipon do pinapan</i> ; grinder <i>nipon</i> <i>do viang</i> ; eye <i>ngansir.</i>
„, to file	<i>momōmpok, yompokon do nipon.</i>

Tooth-ache	<i>oyuol nipon.</i>
Tooth-brush	<i>pongiisu do nipon, brus.</i>
tooth-pick	<i>pongonguntiang do nipon, ponguntiang.</i>
Top, the	<i>untu, id savat, pointampak; of a hill tam-pa'un, of a house, roof sokub; cover, lid tutub.</i>
Torch, a	<i>titiu or titéu.</i>
Torment, to, tease	<i>mono, toon; cause pain popoyuol, poposusa.</i>
Tortoise, small	<i>freshwater buri; land habi; sea ponju.</i>
Torture	<i>ko'undasaan.</i>
Toss, to	<i>popotizas, polizason.</i>
„ (as a bull)	<i>manangit, songiton.</i>
Total	<i>pointimong ngavi.</i>
Totally destroyed	<i>notimohoz.</i>
Totter, to	<i>gumuzu.</i>
Touch, to	<i>kumama, mangama, kamaon, touched kinu-mama.</i>
Touching (close)	<i>migapit (of two boats), osohot, mitopis, opidoi.</i>
Toucan	<i>sungang.</i>
Tough	<i>ahanut.</i>
Tow	<i>baduk.</i>
Tow, to	<i>momogandong, gondongon.</i>
Towards	<i>doid, id isan, ponong id</i>
Towel, a	<i>kaking, kakun, tuala.</i>
Town	<i>kampong d'agazo, kaday.</i>
Tower	<i>muligay.</i>
Toy, a	<i>pingkanakanakan.</i>
Track, a	<i>vaza; of land kahanaan, yuvang.</i>
„ to	<i>monusui do vaza, susuzon.</i>
Trace, a (harness)	<i>gakut.</i>
Trace, to	<i>monusui, susuzon.</i>
Trade	<i>padagangan; vb. badagang, madtân.</i>
Trader, a	<i>uhun do badagang, do mansahari, soundagar.</i>
Tradition	<i>tuturan, susunudon.</i>
Train (followers)	<i>ohuzud.</i>
Traitor, a	<i>giginaka.</i>
Trample, to down	<i>mongujok, ujakan, trampled down no'ujak-an; tread sago modkahavat, kahavaton.</i>
Trance, in a	<i>modsow, yundukan.</i>
Tranquil (calm)	<i>alanang, atadu; with nice little breeze môngis.</i>
Transcribe (copy)	<i>popoyahin, pogohinon.</i>
Transfix, to (stab)	<i>momohamuk, homukan.</i>
Transformed	<i>naraheu, naka vaheu.</i>
Transgress, to	<i>lumangka, langkaon, tumahib; order, law humapay, hapazon do ponuhu.</i>
Translate, to	<i>poporaheu do bôs.</i>
Transparent (clear)	<i>oniting.</i>
Transplant	<i>poporaheu, porokeon.</i>
Trap, a	<i>ongkasip, vokul; for birds ara; fish buhu.</i>

Trash (spoken)	<i>bōs tomod</i> ; worthless <i>ayso do onsi eno bōs</i> .
Travel, to	<i>mihombo-hombo</i> .
Tray, a	<i>sasakazan, talam</i> .
Treacle	<i>paha do tobu, gura do pagong</i> .
Tread, to	<i>mōngujok, ujakan</i> .
Treason	<i>ginaka, kaginakaan</i> .
Treasure	<i>ucen, wang</i> .
Treat, to, ill, abuse	<i>momoyungow, yungohon</i> ; well <i>popotunda, potundaon, popotunud</i> .
Treaty	<i>batos, pinibatasan</i> .
Tree, a	<i>puun do kazu</i> .
Tremble, to	<i>gumogo, gagān ou</i> .
Trench, a	<i>inukadan, titiōngon</i> .
Trespass, to	<i>yumayad, yayadan, nayayadan, kayayadan</i> .
Triangle	<i>tohu sunduk</i> .
Tribe (race)	<i>bansa</i> .
Tributary	<i>idsuibō, sumujut</i> .
Tribute	<i>tunduk</i> .
Trick, a	<i>kogongguan, balik nato</i> ; vb. <i>momoganggu, gongguon ku, momoduhong</i> .
Trickle, to	<i>tume</i> ; trickling <i>me-te</i> .
Trifling (unimportant)	<i>amu kokwo</i> .
Trigger (of a gun)	<i>kotikon</i> .
Trim, to (clip)	<i>mangaris, orison</i> .
Trip, to (stumble)	<i>kasadu, nakasadu, katakui</i> .
Tripod, a	<i>sagang</i> .
Troop, a	<i>song lompuk, sa-pasar, song bahagi do uhun, song tinimongon</i> .
Trouble, to	<i>popogoho, pogohoon, monusa, poposusa, kagahaan, kosusaan</i> .
„ (difficulty)	<i>kapaganaan, apagon</i> .
Trot, to	<i>bokujonzo, mogozone</i> .
Trousers	<i>sohuva</i> .
True (genuine)	<i>abanar, tanar</i> ; certain <i>otopot, otentu</i> ; quite <i>so kotohui no, banar</i> .
Trumpet, a	<i>trumpet, uunizon</i> .
Trunk (box)	<i>kaban</i> .
„ , of a tree	<i>guras, puun, ratang</i> .
„ of an elephant	<i>buloloy</i> .
Trust, to	<i>humarap</i> .
Trusty	<i>aharap, kaharap, harapon</i> .
Truth	<i>kabanaran, e abanar</i> .
Try, to	<i>monuut, suutan, kuminam, kinaman, monginnam</i> .
Tub, a	<i>tāng</i> .
Tube, a (empty)	<i>yurang</i> .
Tuck up, to	<i>poposivot, posivoton, mongongkon, kongkonon, sleeves momoyahak, yahakon</i> .
Tuesday	<i>adaw koduro</i> .

Tumble, to	<i>katabpo, humaap, kahaap, kahaba, nahaba.</i>
Tumour, a	<i>munong, kohomputos, swelling bunul.</i>
Tumult, a	<i>kokusutan, tumultuous okusut.</i>
Tune	<i>rogu do yohow, uni.</i>
Turban, a	<i>sigā.</i>
Turbid (of water)	<i>ohobow.</i>
Turn to (become)	<i>popobaw, pobawon; change religion massuk- tumanud do.</i>
„ (return)	<i>gumuhi, guhion, popoguhi, poguhion, muhi.</i>
„ (as a mill)	<i>monorong, torongon, tumorong.</i>
„ (roll over)	<i>momohurid, huridon.</i>
„ (as the tide)	<i>kumodong.</i>
„ out, to	<i>popohabus, pohobuson.</i>
„ over, to	<i>mamahik, bohikon.</i>
„ round, to	<i>kumokos, mongokos, kokoson, the eyes mio- voro, piororoon.</i>
„ the head	<i>kumorihi, korihizon, korihi.</i>
„ (left, right)	<i>tumogurang.</i>
Turtle, a (sea)	<i>ponju; river buu.</i>
Turtle-dove	<i>tokukur.</i>
Tusk (of boar or ele- phant)	<i>ngansil, ngansir.</i>
Twelve	<i>hopod om duvo.</i>
Twenty	<i>duvo ngo hopod.</i>
Twice	<i>induvo.</i>
Twig, a	<i>yaan-yaan.</i>
Twilight	<i>hinuhang, humahang adaw.</i>
Twine	<i>tahi.</i>
Twinkle, to (as a star)	<i>kumilat, okilow, kumilow; as an eye mongo- dom, kumodom.</i>
Twinkling, a (in- stant)	<i>song kinodom.</i>
Twins	<i>miapid.</i>
Two	<i>duvo.</i>
Tyrant	<i>mononomod, amu po po songkwo.</i>

U

Udder, an	<i>susu.</i>
Ugly	<i>ayaat do okito! ugly face, of women, amu osongon, of men or women amu apasaw.</i>
Ulcer	<i>kohomputos, on foot hobu, on body bahaka.</i>
Umbrella	<i>payong.</i>
Umpire, an	<i>uhun do monimbang, mangandang.</i>
Unable	<i>amu miho, amu korow, not equal to the task amu kotoy.</i>
Unanimous	<i>oturuk, iso ginaro.</i>
Unarmed	<i>ayso do yapo.</i>
Unawares	<i>do amu moihaan, nokosupan.</i>
Unbaked	<i>mata.</i>
Unbecoming	<i>amu padan, amu sopotut.</i>

Unbeliever	<i>kapil.</i>
Unceasing	<i>amu motos, amu kootos.</i>
Uncertain	<i>amu otopot, amu otentu; doubtful ohompurvong, songpiduraan.</i>
Uncivil	<i>obogo, obubus, amu ohingkong, amu ohunontob.</i>
Uncle	<i>mamay.</i>
Uncommon (rare)	<i>apagaw, to insan-insan.</i>
Unconscious	<i>humotoy.</i>
Uncover, to	<i>mogukab, ukabon, moniib, siiban.</i>
Uncultivated land,	<i>(=swampy) kapazan, hard habak, forest kokozuran, wooded tonob.</i>
Under	<i>id suibo, id puzut, amu kogampot, okuang ko.</i>
Understand, to	<i>momomo, kosomo, maharati, horotian.</i>
" , I cannot	<i>amu ou kosomo.</i>
Understanding	<i>kasamaan.</i>
Undertake, to	<i>mananggong, tonggongon, mimang.</i>
Underwood	<i>kahasaan from ohonso, ongungut, oyudut, koyudutan.</i>
Undo, to	<i>mogukab, ukabon, things tied momuzad, ruzadon; mogunga(r), unggaon, popo-ungga(r).</i>
Undoubted	<i>pointopot, amu ohompurvong.</i>
Undress, to	<i>mongidu do pakazan.</i>
Uneasy	<i>momuinon, ahovadan ou, amu atanang ginavo.</i>
Unemployed	<i>mizo-mizo, ayso do man.</i>
Unequal	<i>amu miad, amu mihaga, amu miompok, amu ayantay.</i>
Uneven	<i>amu milimbang, amu miandang.</i>
Unexpectedly	<i>momutigog, potigogon, do amu miho.</i>
Unfair	<i>amu padan.</i>
Unfold, to	<i>mamahad, book or mat vahadon.</i>
Unfrequentcd	<i>natahup.</i>
Unhappy	<i>bohongingitan, yongitan, uragat ginavo.</i>
Unhealthy	<i>amu mōngis, amu sumongon.</i>
Uninhabited	<i>ayso do uhun, nizadaan do uhun.</i>
Unite, to	<i>popo'iso, po'isoon.</i>
Universe	<i>aran om lana.</i>
Unjust	<i>okilut, kibilut.</i>
Unlade, to	<i>popotindar, modtindar, potindaron, monindar.</i>
Unlawful	<i>nooduhan, amu kavassa, ka'ay (parent to child).</i>
Unless	<i>nung amu</i>
Unlucky	<i>amu nabar, koovot, angay do ayaat.</i>
Unmarried of youth	<i>hangay-hangay, of girls bazad-bazad, of men and women obihangan.</i>
Unmerciful	<i>okohit, opintar, okodow ginavo.</i>
Unnecessary	<i>tagar, amu kokwo.</i>
Unripe	<i>mata, omuhok, amu po naansak.</i>
Unsheath, to	<i>mongunus, unuson.</i>

Unsteady (shaky)	<i>mo'igu, oguzu, amu apanggo.</i>
Untangle, to (untie)	<i>mogongga(r), onggakon, mamahad, vahadon.</i>
Until	<i>gisom, sontob.</i>
Unto	<i>doid.</i>
Untold	<i>amu moontaban, amu uha do bōson.</i>
Untrue	<i>amu abanar, ovudut.</i>
Unusual	<i>asaraho, amu otumbozo, apagaw.</i>
Unwilling	<i>amu asaga, amu sumaga.</i>
Unwise	<i>okuang miho, foolish yungow, amu abaar.</i>
Unworthy	<i>amu mipadan.</i>
Up (above)	<i>id sahaw, on, upon id savat.</i>
„ and down	<i>miguhi-guhi.</i>
„ to bring	<i>gumompi, gompizon.</i>
„ , to go, a hill	<i>tumakad, takadon, into a house sumahakay, sohokozon; up country sumuhok, suhok-on; climb mindakod, indokodon.</i>
„ , to get,	<i>mosik, posik (self).</i>
„ , to set	<i>monuidong, tuidongon.</i>
„ to pull	<i>momutus, rutuson, momuvul, vuvuhon.</i>
„ , to stand	<i>mingkakat, ingkakato.</i>
„ , to wake up others	<i>momosik, posikon, ingatono.</i>
Up-country	<i>suhok, takad.</i>
Up to	<i>gisom, sontob.</i>
Upon	<i>idsavat, do</i>
Upper, the	<i>e idsavat.</i>
Upright	<i>otuhid, abanar.</i>
Upside down	<i>poinbadong, poinbahik (side ways).</i>
„ , to turn	<i>mamadong, bodongon, mamahik, bohikon.</i>
Upwards	<i>minsavat, doid savat.</i>
Urge, to	<i>monunsub, sunsubon.</i>
Urgent	<i>okodot.</i>
Urine	<i>sobu.</i>
Us	<i>(ziōy) dahay, tokow, us two dito.</i>
Usage	<i>andang, adat.</i>
Use	<i>guno; vb. mamakay, pakazon, popoguno, pogunoon.</i>
Used to	<i>nohuda, no'ubas.</i>
Useful	<i>ki guno, ki vahun, ki unar, yompu.</i>
Usual	<i>andang-andang, otumbozo.</i>
Usually	<i>toy-moy mo.</i>
Utensil	<i>gagama, pakakas.</i>
Utter, to	<i>mobōs, bōson.</i>
Utterly	<i>kopizo, naavi, nataakas, notuvus.</i>

V

Vacant	<i>ayso, ohuvaw.</i>
Vacation	<i>koundāngan, rest mondōng.</i>
Vagabond	<i>sahap-sahap.</i>
Vain	<i>otood; in vain tomod.</i>
Valiant	<i>ogoos, agaab.</i>
Valley	<i>suok, hubong.</i>

Valuable	<i>ki hogo, apagon.</i>
Value	<i>hogo; vb. manahu do hogo, tohuon, mongira, kiraon.</i>
Vanquished	<i>nāha.</i>
Vapour	<i>ozomos, havun.</i>
Variable	<i>amu otentu, amu moihaan, misuray.</i>
Varnish	<i>baranis.</i>
Vary, to (alter)	<i>monundan, sundanan.</i>
Vase, a	<i>susuangan do bunga.</i>
Veal	<i>onsi do anak sapi.</i>
Vegetables	<i>yayapaon, kinotuan from mogotu to look for vegetable in the jungle.</i>
Veil, a	<i>sundung, tokop.</i>
Vein	<i>uhat do ha.</i>
Veined (like wood)	<i>ki kuray.</i>
Velvet	<i>sūp.</i>
Venerate, to	<i>momantang, pantangan.</i>
Venom	<i>paheu, pohihon, pinohihon.</i>
Venomous	<i>opodos.</i>
Venture, to	<i>sumuut, suutan, kuminam, kinaman.</i>
Verandah	<i>covered hintuhun, open pantāran, added, lean-to sinurambi.</i>
Verge (edge)	<i>isan.</i>
Vernacular	<i>kadazan.</i>
Verse	<i>song tinaba do purang.</i>
Very	<i>kopizo (after word), agazo kopizo very great; exceedingly asakakan, moindamaan.</i>
Vessel, a	<i>bagas.</i>
„ (ship)	<i>kapal, tongkang, pakarangan, padau.</i>
Veteran, a	<i>mohoing, bliaw.</i>
Vex, to	<i>monō, lōon, moupus, tumo, manasow.</i>
Vexed	<i>no'upus (oneself).</i>
Vibrate, to of pendulum	<i>tumaing, maing-taing, gumiguzu.</i>
Vice	<i>kohudaan do ayaat.</i>
Vicious	<i>ayaat.</i>
Victorious	<i>naka tama.</i>
Victuals	<i>kokowi.</i>
View, to	<i>montong, antangan.</i>
Vigilant	<i>opinin, opoy do miontong.</i>
Vigorous (for work)	<i>apangit.</i>
Vile (low)	<i>asavaho, foy! ginaka, ayaat.</i>
Village	<i>kampong.</i>
Villain	<i>giginaka, uhun do ayaat, ki akar do ayaat.</i>
Vindicate, to	<i>popotuhid, popobanar.</i>
Vindicative	<i>ki ginavo do sumuhi.</i>
Vine	<i>puun do anggor.</i>
Vinegar	<i>sinuko, onsom.</i>
Violate, to	<i>mangangkam, mianu-anu; ravish manazang do ondu, misazang; break into house momo'udson.</i>

Virgin, a	<i>bazad</i> , unmarried <i>obihangan</i> ; a man who behaves like a woman <i>bonduay</i> .
Virtue	<i>kohudaan do avassi</i> .
Visible	<i>okito</i> , clear <i>abanta</i> .
Visit, to	<i>moykozow</i> (a few days), <i>moytiga</i> , 'call in <i>moyontong</i> .
" , a	<i>kakazahan</i> .
Visitor, a	<i>tombukui</i> .
Vocation	<i>kahahavan</i> , <i>kahāran</i> .
Voice	<i>bōs</i> , <i>uni</i> .
Void	<i>kō'ungkong</i> .
" to	<i>modpias</i> .
Volcano	<i>nuhu e ki apui</i> .
Voluntarily	<i>do miho</i> , <i>tinomod</i> .
Vomit, to	<i>mogihob</i> , <i>ihobon</i> .
Vow, to	<i>momatos doid k</i> .
Voyage	<i>hazagon</i> , go on a <i>humazag</i> , <i>panahon</i> , <i>indahanon</i> .
Vulgar	<i>amu naajar</i> , <i>uhun do obubus</i> .
Vulnerable	<i>ayso do kobol</i> , <i>ogonitan</i> .
Vulture, a	<i>moninimbit</i> .

W

Wade, to	<i>humozog</i> , <i>hozogon</i> .
Waddle, to	<i>mamanaw do miog-giog</i> .
Wag the tail, to,	of a buffalo <i>humapos</i> , <i>mapos-hapos</i> ; of dog, fish <i>kumivol ikiu</i> , <i>moteu-koteu</i> , <i>mivol-kivol</i> .
Wage war	<i>misangod</i> .
Wages	<i>tingadan</i> , <i>gaji</i> .
Waggon (native)	<i>pangka</i> , <i>jompong</i> , <i>guyudan</i> .
Waist	<i>avak</i> .
Wait, to	<i>magandad</i> , <i>andadon</i> .
" , (expect)	<i>mogindad</i> , <i>indadon</i> .
" , to lay in	<i>magarang</i> , <i>arangan</i> .
Waiting-place	<i>pagandadan</i> .
Wake, to	<i>mosik</i> , (others) <i>momosik</i> , <i>posikon</i> .
Walk, a	<i>yahan</i> ; to walk <i>mamanaw</i> or <i>mindahan</i> , <i>mimpanaw</i> .
Wall, a	<i>obon</i> .
Wallow, to,	of buffaloes, pigs <i>minghohobuhon</i> .
Wan (pale)	<i>oposi</i> .
Wander, to	<i>yumahaw</i> , <i>nayahaw</i> , <i>yumazow</i> .
Wane, to (of moon)	<i>ruhan numine</i> .
Want, to	<i>sumaga</i> ; willing <i>asaga</i> .
" , (pine for)	<i>hangadon ou</i> .
Wanting	<i>iso po da</i> , <i>amu asagkom</i> , <i>okuang</i> .
War	<i>prang</i> , <i>azōw</i> , <i>miazōw</i> (other nation), <i>duso</i> , <i>miduso</i> .
Ward off, to	<i>manamin</i> , shield <i>tamin</i> .

Wares	<i>mudor.</i>
Warm (naturally)	<i>ahassu</i> ; artificially <i>hinassu</i> ; lukewarm <i>okumox</i> , <i>osozui innan</i> , <i>sompiduraan ginavo</i> .
Warn, to	<i>popohondom</i> , <i>pohondomon</i> .
Wart, a	<i>babag</i> , <i>kompupuk</i> .
Wash, to	clothes <i>momupu</i> , <i>pupuan</i> ; bathe <i>momizuzu</i> , <i>zuzuan</i> , <i>momohu</i> , <i>pohuon</i> ; face <i>mongin-jagup</i> , <i>injogupan</i> ; house <i>pomumipuan</i> , <i>soputan</i> , <i>ompuniningot</i> , <i>ompipis</i> ; large <i>sûn</i> , <i>tatakbâmban</i> .
Wasp, a	
Waste, to	<i>momiyubat</i> , <i>yubaton</i> , destroy <i>moguak</i> , <i>uakon</i> .
Wasteful	<i>asambarana</i> , <i>obingsambarana</i> .
Watch, to	<i>manamong</i> , <i>tamangan</i> , during night <i>modtudaw</i> .
Watchman	<i>mogigipat</i> , <i>mitatamong</i> , <i>modtutudaw</i> .
Water	<i>raig</i> , fresh <i>raig do maanaw</i> , salt <i>raig do moosin</i> ; high <i>yurab</i> , low <i>asak</i> , <i>yasak</i> .
„ to	<i>monungu</i> , <i>popotungu</i> , <i>potunguhon</i> , <i>popo-inum</i> .
Water-bucket	<i>liow</i> , <i>riow</i> , <i>utin</i> , <i>gayong</i> , <i>sasaid</i> , to lift up <i>pomimiyikan</i> .
Water-carrier	<i>susumagow</i> .
Waterfall	<i>mubus</i> .
Water-lily	<i>rusak do ongkuzaraig</i> .
Water-melon	<i>ura do ongkuzaraig</i> .
Water-pot	<i>susuangan do raig</i> , <i>kiri</i> .
Water-spout	<i>lorud</i> ; spring <i>vasay</i> .
Water-tub	<i>tûng do raig</i> .
Water-worm (larvae)	<i>hompokis</i> .
Watery	<i>maanaw</i> .
Wattled	<i>rinatu</i> .
Wave, a	<i>hakun</i> .
„ , to	<i>mamahambay</i> , becken <i>hambazon</i> .
Wavering	<i>muzu-guzu</i> , <i>mozun-gozun</i> , doubting <i>hompurong</i> .
Wax	<i>ihin</i> , in ear <i>tontokingo</i> .
Way, a	<i>yahan</i> , <i>vazaan</i> .
„ , high	<i>yahan do agazo</i> .
„ , in this	<i>pingkaa</i> .
Waylay, to (rob)	<i>monuvot</i> , <i>suvo-ton</i> , <i>nosuvot</i> .
Wayward	<i>noko yahaw</i> .
We	<i>zioy</i> , <i>zi tokow</i> , <i>zito</i> (if two only), <i>duvo kito</i> ; we said <i>kan ja</i> ; <i>zioy</i> excludes people spoken to, <i>zi tokow</i> includes.
Weak (feeble)	<i>ongohohomi</i> , <i>amu korow</i> .
Wealth	<i>pinuhavangan</i> .
Wealthy	<i>puhavang</i> .
Wean, to	<i>popoada do sumusu</i> , <i>popohuda</i> .
Weapon	<i>yapo</i> .
Wear, to	<i>momakay</i> , <i>pakazon</i> , <i>monong</i> .

Weary	<i>noñ</i> , at waiting <i>nahavadan</i> , <i>nohuzan</i> .
Weather	<i>yilut</i> , fine <i>ki piruang</i> , <i>adawdo atanang</i> , bad <i>o'umbut</i> , <i>oyumbut</i> .
Weather-cock	<i>tolorongon do yibut</i> .
Weave, to	<i>mangavol</i> , <i>ovohon</i> , <i>inavol</i> , cotton <i>kapuk</i> <i>inavol</i> .
Web, (of cloth)	<i>kain poinvahun do papan</i> .
„ (of spider)	<i>vinahay do ongkurarawa</i> .
Webbed of feet	<i>hakod do naapil</i> .
Wedding	<i>kasavaan</i> .
Wedge, a	long <i>susugia</i> , short <i>pahampang</i> .
Weed, to	<i>gumama</i> , <i>gamason</i> .
Week, a	<i>so-minggu</i> .
Weep, to	<i>mihad</i> , bewail <i>mogihad</i> , <i>ihadon</i> .
Weevil, a	<i>bubuk</i> .
Weigh, to	<i>monimbang</i> , <i>timbangan</i> , <i>popotimbang</i> .
Weight	<i>ragat</i> , <i>sinantan</i> (10 katies), <i>kati</i> ; <i>ratu do</i> <i>timbangan</i> .
Welcome	<i>avassi nokoikot</i> .
„, to (receive)	<i>monubong</i> , <i>tubongon</i> , <i>monohud</i> , <i>sohudon</i> .
Welfare	<i>kogunaan</i> , <i>koobian</i> , to do something for some one else <i>mogobi</i> .
Well, a	<i>tobong</i> .
„ (in health)	<i>ohigkang</i> , <i>avakas</i> , <i>avassi innan</i> , <i>osintol</i> .
„ (good)	<i>avassi</i> .
Well-bred	<i>ohingkong</i> , <i>bansa do avassi</i> , <i>apasang</i> , <i>mo'-</i> <i>ikom-ikom</i> .
Well-done	<i>avassi e nimān nu</i> , <i>ogingol</i> .
Went	insert <i>in</i> after first letter or syllable 'to go' <i>kumaa</i> , <i>kinumaa</i> or word indicating past <i>kosodop ugad zisido</i> 'he started last night.'
West	<i>kotonobon do adaw</i> , <i>barat</i> .
Wet	<i>nagazad</i> , <i>madsāp</i> to start when raining; wet through <i>nojuus</i> , <i>no'upis</i> .
Whale, a	<i>paus</i> .
Wharf, a	<i>tuhunon do dahat</i> .
What	<i>nunu</i> .
„ for (why)	<i>nokwo tu</i> .
Wheat	<i>davo</i> , native <i>gopu</i> .
Wheel, a	<i>lilingkingon</i> .
When	<i>songnien</i> , <i>ontok do songnien</i> ; at the time when <i>ontok do</i>
Whence	<i>mantad hinonggo</i> , <i>hinonggo mantad</i> .
Where	<i>hinonggo</i> , <i>mongwo ko</i> (native salutation: 'what are you about doing <i>kwozon</i>).
Wherever, every where	<i>honggo-honggo</i> , <i>id nizonon ngari</i> .
Whet, to	<i>mangassa</i> , <i>assaon</i> , <i>manaom</i> , <i>tōman</i> or <i>tomon</i> .
Whether	<i>nung</i> , <i>toy</i> .
Whetstone	<i>pananāman</i> , <i>pangangasaan</i> .
Which?	<i>hangga?</i> e.

Whichever	<i>barang do honggo nopo.</i>
Whilst	<i>masso, ontok do.</i>
Whine (of a dog)	<i>magahung, humahung, mogongol.</i>
Whip, a	<i>hahapos.</i>
" , to	<i>momohapos, hoposon.</i>
Whirl, to	<i>monorong, torongon.</i>
Whirl-pool	<i>yizu do vaig, deep hivogu.</i>
Whirl-wind	<i>tomboliong, stiff breeze akong-akong.</i>
Whiskers	<i>bahuk.</i>
Whisper, to	<i>momuhuk, mibuhuk.</i>
Whistle	<i>mongongsur, shrill momivit.</i>
White	<i>opuak.</i>
Whither	<i>mongwo, pokwo.</i>
Whiz, to	<i>moonging.</i>
Who?	<i>zisay, e</i>
Whoever	<i>zisay-say.</i>
Whole	<i>ngavi, ngavi-ngavi.</i>
" (total)	<i>momolikin, songkwo do kolikin? how much in all; monimong.</i>
Whose	<i>disay do, zisay tanganu.</i>
Why	<i>nokwotu.</i>
Wick, a	<i>sumbu.</i>
Wicked	<i>ayaat.</i>
Wide	<i>atangka, ahaab, too big, of shoes, hat ohuvow.</i>
Widen, to	<i>popohaab, haabon.</i>
Widow, widower	<i>nopuod from momuod (set free).</i>
Width	<i>haab do.</i>
Wife	<i>savo.</i>
Wig, a	<i>buhuk.</i>
Wild flowers	<i>rusak id pogun; of animals yamu-yamu id kokozura; of buffalos lalang; wild cattle tambadaw, osizaw.</i>
Wily	<i>kilukun.</i>
Wilful	<i>tinomod, okodow ginavo, otiar.</i>
Will, a	<i>bihin, kaampasan do ungkus, last will kasa-gaan e id tohûi.</i>
" , to	<i>sumaga, asaga.</i>
" (future)	<i>mây; I shall come yumikot ou mây.</i>
" (faculty of soul)	<i>kasagaan, pananaga.</i>
Willing (boy)	<i>opoy, tumombozo, obinsaga.</i>
Willing	<i>asaga, poinsaga.</i>
Win, to	<i>katama, naka tama.</i>
Wind	<i>yibut.</i>
" to (string)	<i>popoyihit, poyihiton; roll up (mat) mama-hun, rohunun, rope momogikol, gikohon, clock mongunsi, kunsion.</i>
Windlass	<i>torikan.</i>
Window	<i>titihion, tabuk, in roof sinongkizap.</i>
Windpipe, the	<i>pomuhabaan.</i>
Wine	<i>anggor, (baha, hihing native drink).</i>
Wing (of a bird)	<i>ahad, unfeathered pahapa.</i>

Wink, a	<i>kodit, kumodit,</i>
" to	<i>mongodom, kadaman, kumodom.</i>
Winner	<i>e nakatama.</i>
Wipe, to (wet with cloth)	<i>momihid, pihidon, dry with hand momuzay, puzazon.</i>
Wire	<i>korot, daway.</i>
Wisdom	<i>kabaahan; knowledge komihaan.</i>
Wise	<i>rukun, abaar, apasang (in straight line).</i>
Wish, a	<i>gaab; vb. gumaab, gaubon, sumaga; da after verb: should like to mongoy ou da I wish to go.</i>
Wit	<i>akal.</i>
With	<i>do, duvo di, kohuang.</i>
Withdraw, to	<i>muhi, gumuhi.</i>
" (give way)	<i>kumongkong.</i>
Withered	<i>nohozi, dead noyuzow.</i>
Within	<i>id suang, id sahom.</i>
Without (outside)	<i>id habus; lacking do ayso do</i>
Witness, a	<i>sassi, ingat.</i>
" , to bear	<i>sumassi, mingat.</i>
Witty	<i>osindahag, obutak.</i>
Woman	<i>ondu; female maganak, if small ondu, full-grown but childless baday.</i>
Wonder, to	<i>moosow.</i>
Wonderful	<i>osundu.</i>
Won't	<i>amu sumaga.</i>
Wood	<i>kuzu; iron-wood bohiggangay (called by natives female of real bilian).</i>
Wool	<i>ruhu do biri-biri.</i>
Woolly-haired	<i>nobokuhong.</i>
Word, a	<i>iso bōs, one word iso (or sa-pata) bōs.</i>
Work	<i>koimān, karaja;; vb. bakaraja, moygama, according to the nature of work.</i>
Workman	<i>tukang, nohuda do bakraja.</i>
World	<i>pomogunan, hinungung do avan.</i>
Worm	<i>gizuk, ongguhuvang; book-worm avas.</i>
Worn (shabby)	<i>nagansing; used novuru, napakay.</i>
Worse	<i>hobi yaat, of illness sinumindol; not so good as okuang vassi ko</i>
Worship, to	<i>sumambu, sambaon, glorify popāzow.</i>
Worsted	<i>pinudun.</i>
Worthy	<i>arassi, mipadan, otuhid.</i>
Would	<i>da mām ku da, sakahi, I would do it, but</i>
Wound, a	<i>gannit, tibas, vb. monibas, tibason, momoganit, gonitan; receive a notibas, noganitan.</i>
Wrap, to	<i>momongkos, vongkoson, mongogot, ogoton.</i>
" up,	<i>momohopot, hopoton.</i>
Wrath	<i>kahadangan, ohadong.</i>
Wreath	<i>yiningkot do bunga, siniga-siga do bunga,</i>

Wreathe, to	<i>momo'ingkot, yingkoton.</i>
Wreck (ship)	<i>kobirasan do kapal.</i>
Wrecked	<i>nobiras kapal or padau.</i>
Wrestle, to	<i>mianta, misuut, mikinam zisay avakas.</i>
Wretch	<i>parui, foolish yungow.</i>
Wriggle, to (as a snake)	<i>kumihon, mihon-kihon.</i>
Wring (linen, by twisting)	<i>momuros, purosos, press out mamaga, paga-on.</i>
Wrinkle, a	<i>kinokukus.</i>
Wrinkled	<i>nokukus.</i>
Wrist	<i>honggazan, guomon.</i>
Write, to	<i>monuat, suaton.</i>
Writer, a	<i>monunuat, ponunuat, krani.</i>
Writing, a	<i>suat.</i>
Writhe, to	<i>humanat.</i>
Written	<i>nosuatan, sinuatan do</i>
Wrong	<i>saha, noliwat, amu otopot; a wrong dowso, saha; wrong to another manāzan, alāzan.</i>
Wry	<i>puadit.</i>

Y

Yam, a (sweet potato)	<i>sisina.</i>
Yard, a	<i>song ravangar, ella, tanga yopo.</i>
Yawn, to	<i>mogurab, murab-urab.</i>
Year, a	<i>toun; once a year insan song toun.</i>
Yearly	<i>toun-toun, each year tukid toun.</i>
Yearn for, to	<i>humangad, hangadon ou.</i>
Yeast	<i>sasad, pangamlang.</i>
Yell, to	<i>mamangkis, with pain humongis.</i>
Yellow	<i>osihow.</i>
Yelp, to (as a dog)	<i>humahong, in pain humangak.</i>
Yes	<i>o, as a rule repeat the word asserted to.</i>
Yesterday	<i>konihab.</i>
„, day before	<i>song konihab.</i>
Yet	<i>po.</i>
Yet, not	<i>amu po.</i>
Yield (submit)	<i>nāha.</i>
Yoke	<i>ongkul.</i>
Yolk, of egg	<i>osihow do ontohu.</i>
Yonder	<i>hahui (prolonged according to distance).</i>
Yore, of	<i>jaman ha'id, poguhūi, jaman poguhu.</i>
You	<i>ziaw, ko; plural ziozu, kow or konow.</i>
Young	<i>omuhok.</i>
Your	<i>nu, nuzu (follows after word), diaw do, diozu do (before the word).</i>
Youth	<i>komuhakan; a youth hangay-hangay, many kahangazan.</i>

Z

Zealous	<i>osikap, opoy.</i>
Zig-zag	<i>mikihon-kihon, milingkuk-lingkuk.</i>
Zinc	<i>tima sali.</i>

Chinese Place Names in Johore.

By J. V. COWGILL.

This list has been compiled in the hope that it may be of use to all those, whether government servants or not, whose business brings them into contact with the Chinese language, written or spoken. No such list has, so far as I can ascertain, been previously attempted for Johore.

The task of compiling a practical list is complicated because the Chinese have their own peculiar system of place nomenclature, a system that takes no note of prominent geographical features, and that finds names for areas, in which Chinese have settled but of which there is no mention on published maps. I know of no Chinese name, for instance, for Gunong Ledang (Mount Ophir) or Gunong Blumut, or Bukit Wak-Wak, while towns and villages of considerable local importance are named after some Chinese kongsi or plantation or mine in the neighbourhood. The name thus given survives over the whole area, some times long after the original kongsi has disappeared, and the orientation of the neighbourhood has been altered to Western minds by roads and railways.

In Johore nearly all well-established place-names are taken from the old-time gambier and pepper plantations known as *kangka* (港脚—literally—"river foot"). The *kangka*, which was at any rate within recent years peculiar to Johore, consisted of a collection of families, usually of the same surname, living and working as the serfs of a headman or *Kang Chu* (港主) who was officially recognized by government and given a free hand in dealing with everyone and everything within his area. He had the opium farm and the gaming farm; he held exclusive rights of pawn-broking, selling liquor, slaughtering pigs and selling pork; he paid rent or taxes for the whole of his area, and, in fact, took the responsibility of the administration of the territory worked from his *kangka* off the shoulders of government. The individual members of his *kangka* looked to no higher authority than his, and were often no doubt not even aware of one.

This system, which had much to commend it as a method of controlling Chinese peasant folk, was abolished in 1911, but the communities still exist in many places, and the names survive: it is hardly an exaggeration to state that there is no area in South Johore, i.e. in the Districts of Johore Baharu, Kukub and Kota Tinggi, which cannot be described by reference to the nearest *kangka*. This explains, for instance, why a certain not very exactly defined neighbourhood about the 25th mile on the Johore Baharu-

Batu Pahat road is known as Pau Nyi Sing (保義成), which is properly the name of a Chinese settlement some miles away across the railway on the Johore River.

Many of these *kangka* names are defunct or moribund; and however the student of Chinese may deplore it, utility demands that a list of Chinese place names should contain a large number of those 'dog-Chinese' combinations of which our railway stations are the principal propagators. These forms are merely efforts to reproduce Malay sounds in Chinese characters. The combinations thus produced may and do differ with each individual writer. Sometimes the form has become standardized, but generally not. In Segamat, for instance, the Railway Station, the Post Office and the Chinese School all use different forms, and these all differ again from a fourth form which occurred in a letter written by an educated Chinese, that reached me on the very day on which I made the above discovery.

It is too much to hope that the publication of a list such as this will serve to standardize the forms in use; my excuse for introducing such barbarous combinations as—for instance—亞比亞比 (Api-Api) is that such forms are used by the writers of letters and petitions who as a rule are far removed from being Chinese scholars. I have resorted to them, however, only where no pure Chinese forms exist, and where the place is of such local importance that it could not be excluded. The demands of utility must also be my excuse for introducing character-forms not to be found in any standard Chinese dictionary: I have used these reluctantly and as sparingly as possible: students of Chinese will I hope realize my utilitarian object and forgive me.

Some attempt has been made to indicate roughly the geographical situation within the state of the various places mentioned in my list. This has been done, firstly by grouping the names under administrative districts, and secondly within the districts, by a further grouping together of places which lie along, or are accessible by, certain of the principal rivers.

Teochiew has been chosen as the staple language for the romanization of the Chinese names, because, although the 1921 census shews that the predominance of Teochiew over other Chinese races in Johore is not so great as it was, the Teochiew are, in South Johore at any rate, still more numerous than any other Chinese; while—a still more important point—their language is a sort of *lingua franca* among Chinese over a great part of the State. Exceptions have been made to this rule in the case of Mersing and Muar districts, where this preponderance of Teochiew does not exist. In Muar district the names have been taken mainly from Hokkien sources, and in Mersing mainly from Cantonese sources, and the romanization is therefore given in those two languages respectively.

Where versions other than Teochiew are given, these are distinguished by an initial letter, (H) for Hokkien (K) for Hakka (C) for Cantonese.

For valuable assistance in the compilation of this list I am much indebted to the Assistant Advisers of Batu Pahat, Mersing and Segamat Districts, to the Chief Police Officer Muar, to Messrs. Khing Soo Kong and Seah Sau Shan; also to Ungku Abdul Aziz bin Abdul Majid D.K. for suggestions with regard to places in Johore Baharu District, and to Mr. M. C. Hay who has collaborated with me throughout.

It is realized that the list is not exhaustive nor complete: suggestions for alterations or additions will be gratefully welcomed.

BATU PAHAT DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
1	Ayer Hitam	財盛港	Chai Sing Kang	峇 眼	Ba Ngang H
2	Bagan				
3	Banang	廣平港	Kwong Peng Kang	帆加欖坡	Pung Ka Lang Poa H
4	Bandar Penggaram			彭加琳	P'ang Ka-Lam C
5	Batu Pahat	峇株吧轄	Ba Tu Pa Hak		
6	Bertam (see Yong Peng)				
7	Cha'a	三合港	Saa ⁿ Hak Kang	監公嗎魯	Kam Kong Ba Lu H
8	Kampong Baharu				
9	Kangka Baharu	永平新港	Yung Peng Sin Kang	謝厝港子	Chia Chhu Kang H
10	Kangka Sedi	世發港	Si Huat Kang		
11	Kangka Tomhel (see Kangka Baharu)				
12	Koris	龜力港	Ku Lak Kang		

BATU PAHAT DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
13	Langkap	順天港	Sun Tian Kang	合春港 新武倫 士勿拉 宋加味埠	Hap Chun Kang H
14	Merlimau	張厝大港	Teo ⁿ Tso Tua Kang		Sin Bu Long H
15	Panchor	邦糯港	Pang Tsuk Kang		Su Muh Lak H
16	Parit Besar				Song Ka Lang Phoh H
17	Sembrong				
18	Semrah				
19	Senggarang				
20	Sepanggai, Sungai	永順利港 吡叻新港	1 Yung Sun Li Kang 2 Miang Lu Sin Kang		
21	Simpang Kanan (branch of Batu Pahat river)			右手港	Iu Chiu Kang H
22	Simpang Kiri (branch of Batu Pahat river)			左手港	Tso Chiu Kang H

BATU PAHAT DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
	Places in Simpang Kiri				
23	Bertam (see Yong Peng)		.		
24	Bindu, Sungai				
25	Bukit Medan	晚嘍港	Miang Lu Kang	較子山 鐵山	Kaau Chi Shaan C Thih Sua ^a H
26	Sejagong	周德港	Chiu Tek Kang		
27	Senangar	張唐港 嗎子	Teo ⁿ Tso Kang Kia ⁿ Ma Kau Kang	和盛港	Woh Shing Kong C
28	Tebing Tinggi				
29	Simpanw Kulai (see Ayer Hitam)				
30	Sri Gading			世脚林	Se Ka Lim H
31	Sungai Ayam	亞奄港	A Yam Kang		
32	Tanjong Laboh			丹絨叻巫	Tan Jong Lak Bo H
33	Yong Peng	永平港	Yung Peng Kang		

KUKUB DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
34	Api-Api	亞比	A Pi A Pi		
35	Ayer Baloi	峇嚨	Ba Loi		
36	Ayer Hitam (Sungai)	烏水	O Tsoui		
37	Ayer Masin	咸水港	Kiam Tsoui Kang		
38	Ayer Masin Wharf	禮拜口	Loi Pai Kau		
39	Benut	文律	Bun Lut	(Now in Batu Pahat)	
40	Boh, Sungai	母港	Boh Kang		
41	Buntu, Sungai	文格港	Bun Tu Kang		
42	Chengkeh, Sungai	貞家港	Tseng Kay Kang		
43	Choh, Sungai	西洋	Sai Yeo ^a		
44	Chokoh Besar	大招哥	Tua Cheo Koh		
45	Chokoh Kechil	小招哥	Sio Cheo Koh		
46	Glang Patah	巫許前港	Bu Koh Tsou ^a Kang		
47	Jeram Batu	字南峇格	Ji Lam Ba Tu		

KUKUB DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
48	Jeram Choh	字南槽	Ji Lam Tsoh		
49	Karang, Sungai	膠欄港	Ka Lang Kang		
50	Kluang, Sungai	咭嚕汪港	Ku Lu Wong Kang	(Now in Batu Pahat)	
51	Kukub	嚕咯	Ku Kuk		
52	Parit Semrah	大吧嚕	Tua Pa Lik		
53	Penciro	笨冷落	Pung Ngeh Lok		
54	Peradin	卜亞鄰	Pok A Ling		
55	Pinggan, Sungai	賓岸港	Piang Ngai	(Now in Batu Pahat)	
56	Pok, Sungai	卜賓	Pok Kang		
57	Pontian Bear	大笨珍	Tua Pung Tin		
58	Pontian Kechil	小笨珍	Sio Pung Tin		
59	Punai, Sungai	笨奶港	Pung Nyi Kang		
60	Rambah, Sungai	南峇	Lam Ba		
61	Renget	龍眼	Leng Ngang	(Now in Batu Pahat)	

KUKUB DISTRICT.

No.	Malay Name.	Chinese Name.		
		TEOCHIEW.		OTHER DIALECTS.
		Character.	Romanized.	
62	Rimba Terjun	崩山	Peng Sua ^a	
63	Sanglang	雙嶼	Sang Lang	
94	Serkat	實叻角	Sik Lak Kok	
65	Tanjong Adang	亞蘭	A Lang	
66	Tanjong Kupang	龜邦	Ku Pang	
67	Tanjong Pelepas	抽家房	Tiu Kay Pang	
68	Teluk Krang	直落吉蘭	Tik Lok Kik Lang	
69	Tiram Duku	呂曉港	Lö Ku Kang	
70	Ulu Pulai	黃厝港	Ng Tso Kang	

JOHORE BAHRU DISTRICT.

71	Bekok	馬咯	Beh Kok	
72	Buloh, Sungai	內窰	Lai Am	
73	Johore Baharu	柔佛	Jiu Huk	
		噶	Jia Ga	
		新山		San Shaan C
				Sin Soi ^a H

JOHORE BAHRU DISTRICT.

No.	Malay Name.	Chinese Name.		
		TEOCHIEW.		OTHER DIALECTS.
		Character.	Romanized.	
	Districts in Johore Baharu Town	張厝港	Teo Tso Kang	
74	1st Mile Jalan Ngi Heng (near Roman Catholic Church)	招仔港	Tsiao Wong Kang	
75	1½ mile Jalan Ngi Heng	義興公司	Nyi Heng Kong Si (a)	
76	Neighbourhood of Railway about Jalan Lumba Kuda	羔丕閣	Ku Pi Hng (b)	
77	Kampong A Fook	嗎咬街	Ma Kau Koi (c)	
78	Neighbourhood of Chinese Cemetery	公司山	Kong Si Sua ⁿ	
79	Neighbourhood of Hospital	病厝港	Peh Tso Kang	
80	1¼ Mile Jalan Ayer Molek	老羔丕閣	Lau Ku Pi Hng (d)	

JOHORE BAHRU DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
81	2nd Mile Sekudai	魚寮	Hö Liao (e)		
82	1½ Mile Jalan Tebrau	老籃擇	Lau Na Teh (f)		
83	Kampong A Siang	新鑑叻	Sin Kam Kong		
84	Junction of Jalan Lumba Kuda and Pasir Plangi Rd.	大晶	Tua Chia ^a (g)		
		金順港	Kim Soon Kang		
85	Tarom	水池	Tsooi Ti		
86	Jalan Teh	楊厝港	Yeo ^b Tso Kang		

(a) Reference to the Headquarters of the Yi Hing (Gi Hin) Society, a registered society in Johore until the year 1916.
 (b) Literally—"Coffee Plantation". One Seah Yim Kwi who gives his name to Jalan Yim Kwi was the owner of this coffee plantation.

(c) Macau—(Cantonese) Street. Reference to a Cantonese as a "Macau" is now looked on as objectionable and no doubt this is why the street's name was changed. In the same way the Cantonese expression Hailam Tsai annoys the Hailam.

(d) Reference to the coffee plantation of the late Tang Tua Chia who was "Kangchu" of Kim Sung Kangka

(e) "Fishing Huts" in reference to the fishing population which is still there.

(f) "Old Datch" in reference to the late Menteri Besar whose house occupies a prominent position in that neighbourhood.

(g) See (d).

JOHORE BAHRU DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
	Johore Bahru- Kluang Road				
87	4th to 9th Mile	劉厝港	Lau Tso Kang		
88	9th Mile (Sekudai)	烏橋	O Kio		
89	13th Mile	洪厝港	Ang Tso Kang		
90	15th Mile (Senai)	砂朥越	Sa Ling		
		1 和豐	Wa Hong Kang		
91	24th Mile (Sedenak)	保義成	Pau Nyi Seng		
92	Kim Kim, Sungai	金港	Kim Kim Kang		
93	Kluang	居鑾	Ko Luang		
94	Kulai	嚨來	Ku Lai		
95	Layang-Layang	嚨香	Lai Hiang Lai Hiang		
96	Lunchu, Gunong	叶裕	Hiap Joo		
97	Masai, Sungai	李厝港	Li Tso Kang		
98	Melayu, Sungai	巫許後港	Bu Koh Au Kang		

JOHORE BAHRU DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character	Romanized.
99	Mengkibol	明結摩	Meng Kik Moh	梁車頭	Leung Che T'au C
100	Nyior	芭蘿	Pa Loh		
101	Paloh	吧些吁囉	Pa Seh U Lang		
102	Pasir Gudang	謝厝港	Tsia Tso Kang		
103	Pendas, Sungai	鄭厝港	Teh Tso Kang	鄭厝港	Cheng Uk Kong C
104	Plintong	大埔來山	Tua Pō Lai Sua ^a		
105	Pulai, Gunong	天順港	Tian Sun Kang		
106	Pulai village	黃厝港	Ng Tso Au Kang	令金	Ling Kam C
107	Renggam	素岸賽容	Su Ngai Sai Yung		
108	Sayong, Sungai	1 保義成	Pau Nyi Seng		
109	Sedenak	2 實建叻	Sik Kian Lak		
		士乃	Si Nai		
110	Senai	十條石	Tsap Tio Tsiuk	海皮十條石	Hoi P'ei Shap T'iu C
111	Skudai (10th Mile)				Shek

JOHORE BAHRU DISTRICT.

No.	Malay Name.	Chinese Name.		
		TEOCHIEW.		OTHER DIALECTS.
		Character.	Romanized.	Character. Romanized.
112	Tampoi	1 義和港 2 淡 杯	Nyi Wa Kang Taam Poi	
113	Tebrau	1 陳厝港 2 打勿樓	Tang Tso Kang Pak Buk Lau	

KOTA TINGGI DISTRICT.

114	Batu Limablas (13th Mile Johore—Kota Tinggi Road)*	新 林	Sin Lim	
115	Buntu, Sungai	三 灣 島	Saa ⁿ Wang To	
116	Chemarang	黃厝港	Ng Tso Kang	
117	Places in Johore River above Kota Tinggi Belik, Tanjong	新 祿 馬 } 新 羅 馬 }	Sin Loh Ma	

* This Village was at 15th mile before deviations were made, now at 13th mile.

KOTA TINGGI DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
118	Lenggin	能由	Leng Yiu		
119	Lubok Pekan	泰盛港	Tai Seng Kang		
120	Malim Surat	新紀	Sin Ki		
121	Panti, Gunong	邦池大山	Pang Ti Tua Sua ^a		
122	Panti, Sungai	邦池	Pang Ti		
123	Pengkalan Dusun	保黎成	Poh Lei Sing		
124	Persisek	桂茂	Kooi Mong		
125	Pinang, Sungai	財成	Tsai Seng		
126	Rantu Panjang	老板廊	Lau Pang Lang		
127	Seah Ting Cheang } Sungai Bharu }	余廷章新港	Seah Teng Chiang Sin Kang		
128	Semangar	老紀港	Lau Ki Kang		
129	Sisir Bharu	新詩噶	Sin Si Seh		
130	Sisir Lama	老詩噶	Lau Si Seh		
131	Tampoi	中紀	Tong Ki		

KOTA TINGGI DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
132	Tek Wah Heng	德和興	Tek Wa Heng		
133	Tingkil	天吉港	Tian Kik Kang		
134	Johore River Estuary (below Kota Ting- gi)	柔佛大港	Ngiu Hot Tua Kang		
	Places in Johore River Estuary				
135	Bukit Beraman (see Penderum)				
136	Johore Kampong	1 監 叻 2 大監叻	Kam Kong Tua Kam Kong		
137	Johore Lama	柔佛大港	Ngiu Hot Tua Kang		
138	Kong Kong, Sungai	憤 憤	Kong Kong		
139	Layang, Sungai	賴 香港	Lai Hiang Kang.		
140	Panchor	板 槽	Pang Cho		
141	Pasir Goh	吧 些 鵝	Pa Si Gok		

KOTA TINGGI DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
142	Penderam	老南興	Lau Lam Heng		
143	Seluyut Hilir	新東順	Sin Tang Sun		
144	Seluyut Ulu	老東順	Lau Tang Sun		
145	Serai	新南興	Sin Lam Heng		
146	Tanjong Langsat	蘭砂	Lang Sat		
147	Tanjong Putus	崩山	Pang Sua ^a		
148	Tanjong Surat	蘇叻	So Lak		
149	Telok Sengat	南亞	Lam A		
150	Temon	地知	Ti Bun		
151	Tiram, Kuala	老林	Lau Lim		
152	Tiram, Ulu (Tiram Tinggi)	中林	Tong Lim		
153	Kampong Jawa (Pengarang)	大灣島	Tua Wang To		

KOTA TINGGI DISTRICT.

No.	Malay Name.	Chinese Name.		
		TEOCHIEW.	OTHER DIALECTS.	
		Character.	Romanized.	Character.
154	Klesa, Sungai	枝里思港	Ki Li Sz Kang	Tak Heng Kong C
155	Kota Tinggi	德興港	Tek Heng Kang	
156	Lebam, Sungai	南函大港	Lam Hang Tua Kang	
	Places in Lebam River			
157	Layau	邦 瑤	Pang Yau	
158	Lebam	南 函	Lam Hang	
159	Papan, Sungai (Tanjong Saring- git or Serindit)	巴盤河	Pa Pung Ho*	
160	Mawai	和興港	Wa Heng Kang	
161	Muntabak, Gunong	文凌合	Bun Ta Hak	
162	Penawar	不邦安	Puk Pang Ang	
163	Pengerang	邦牙蘭	Pang Ngeh Lang	
164	Pengileh, Tanjong	老財盛	Lau Tsai Seng	
165	Remunia, Tanjong	五灣島	Ngo Wang To	

* This is the name used by the Japanese Settlement at this place.

KOTA TINGGI DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
166	Santi, Sungai Places in Santi River	雙池港	Sang Ti Kang	新打山	Sin Ta San
167	Pelawan	洪厝港	Ang Tso Kang		
168	Sanning	信寧	Sin Ling		
169	Sebena	澤水港	Tsiak Tsooi Kang		
170	Sedili Besar, Sungai Kangkas in Sedili Besar	素哩煙港	Su Li Li Kang		
171	Bukit Tiga	和盛	Wa Seng		
172	Danau	永豐降	Yong Hong Long		
173	Dohol	和成	Wa Seng		
174	Gembut	源發	Nguan Huat		
175	Gemireh	和祥	Wa Siang		
176	Kambau	和平港	Wa Peng Kang		

KOTA TINGGI DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
177	Lubok Pusing	福順	Hok-Sun		
178	Sungai Kayu (Bangan Limau)	順成	Sun Seng		
179	Sedili Kechil, Sungai	永泰	Yong Tai		
180	Sembayong, Sungai	和信港	Wa Sin Kang		
181	Tangga Tujoh	踏板新港	Tat Pang Sin Kang		

MUAR DISTRICT.

182	Ayer Panas	燒水湖	Shio Tsui O	H
183	Bandar Maharani	麻坡	Ma Poh	H & C & T
184	Batu Sa-puloh Jalan Bakri	陳再興	Tan Tsai Hin	H
185	Bekoh	木角	Buk Kak	H
		沒	Mut Ko	C
186	Bukit Belading	勿那合	But Na Hap	H
		沒勝連	Buk La Ling	

MUAR DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
187	Bukit Pasir			砂 論 1	Swa Loon H
				風車頭 2	Fung Ch'e Tau C
188	Jementah			而門打 1	Ji Bun Ta H
				兒文打 2	Yi Man Ta C
189	Jeram			而 南 H	Ji Lam H
190	Kangka Sungai Mati			大厝港脚 H	Tua Tsu Kang Ka H
191	Kesang			吉 雙 H	Kit Siang H
192	Muar Town (see Bandar Maharani)				
193	Muar River			麻坡港 H	Ma Poh Kang H
	Places on Muar River				
194	Bukit Kepong			甲 蓬 H	Kap Pong H
195	Bukit Serampong			劉厝港 H	Lau Tsu Kang H
196	Durian Chendong			老巫許 H	Lau Bu Kho H

MUAR DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
197	Gersek			玉色	Geuk Sek H
198	Gumbang			論橫	Lun Hueh ^a H
199	Jorak			頭條	Tau Tiao H
200	Kundang			裙冷	Kun Leng H
201	Labis, Sungai			八條	Put Tiao H
202	Landaron		Saa ⁿ Tiu Ang Moh Hng	由港	You Kang H
203	Lengai, Sungai			五條	Goh Tiao H
204	Nordanal	二條紅毛園		對面山	Tui Bin Sua ^a H
205	Pagoh, Sungai	四條紅毛園		條槽	Saa ^a Tiao H
206	Panchor			三板	Pan Choh H
207	Renchong, Sungai			四條	Si Tiao H
208	Sinkang Bukit Se-rampong			劉厝港新港	Lau Tsu Kang Sin Kang H
209	Sinkang Durian Chondong			老巫許新港	Lau Bu Kho Sin Kang H

MUAR DISTRICT.

No.	Malay Name.	Chinese Name.		
		TEOCHIEW.		OTHER DIALECTS.
		Character.	Romanized.	
210	Sinkang Pagoh	頭條紅毛園	Tau Tin Ang Hng Moh	Saa ⁿ Tiao Sin Kang H
211	Sinkang Reng			Tiang Huat Kang H
212	Sinkang Renchang			Si Tiao Sin Kang H
213	Tanjong Olak			Sz Na Wi H
214	Tui, Sungai			Tsit Tiao H
215	Pengkalan Besar			Hiu ⁿ Tsun H
216	Pengkalan Bukit	綠 勞	Lik Lau	Ji Tiao H
217	Relau			
218	Sagil			
219	Serom			Swa Yit H
220	Sialang	斜亞籠	Sia A Lang	Tsap Long H Tsoh Pung H

SEGAMAT DISTRICT.

221	Batu Anam	六條石	Lak Tiao Chiuk
222	Buloh Kasap	膠 什	Ka Tsap
223	Gemas (Johore)	大 港	Tua Kang

SEGAMAT DISTRICT.

No.	Malay Name,	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
224	Genuang	牛怒汪	Gu Nu Wang		
225	Labis	勝峇士	La Bik Si		
226	Palong	吧隆	Pa Long		
227	Segamat	暗啲咤	Sik Kia Mat		
		1 暗啲挽			
228	Tenang	除欄	Tō Lang		
229	Tumang	中蜜	Tong Mang		

ENDAU DISTRICT

230	Ambat, Sungai	巷八港	Om Paat Kong	C
231	Endau, Kuala	興流	Hing Lau	C
232	Endau, Sungai	興流港	Hing Lau Kong	C
233	Jemaluang	三板頭	Seam Paan T'ea	C
		1 大興街	Tai Hing Kai	C
		2 場	Ch'eung	C

ENDAU DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
234	Kahang (Kuala Ma-dek)			加 坑	Ka Hang C
235	Kangka Ulu			茂 盛 港	Mo Sing Kong C
236	Kuala Jemaluang			任 羅 宏	Yam Loh Wang C
237	Kuala Kahang			加 坑 港 口	Ka Hang Kong Hau C
238	Lenggor			靈 娥	Ling Nghoh C
239	Mersing			豐 盛 港	Fung Sing Kong C
240	Mersing Kanan			逐 港	Chuk Kong C
241	Pulau Aur			布 羅 亞 澳	Po Loh A O C
242	Pulau Babi			布 羅 馬 尾	Po Loh Ma Mei C
				₁ 猪 山	Chii Shaaan C
243	Pulau Pemanggil			布 羅 吧 蟒 夷	Po Loh Pa Mong Yi C
244	Pulau Sibn			布 羅 施 武	Po Lo Shi Mo C
245	Pulau Tinggi			將 軍 帽	Tseung Kwan Mo† C

† Literally—"General's Hat," a picturesque allusion to the shape of the Island.

ENDAU DISTRICT.

No.	Malay Name.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
246	Sembrong			蘇武龍	So Mo Lung C
247	Tanjong Penyabong			沉香港	Cham Heung Kong C
248	Telok Sari			馬 澳	Ma O C
249	Triang			沉香港	Cham Heung Kong* C

* Not distinguished from Tanjong Penyabong

SUPPLEMENT
Islands and Places adjoining Johore Territory.

No.	Malay or English.	Chinese Name.			
		TEOCHIEW.		OTHER DIALECTS.	
		Character.	Romanized.	Character.	Romanized.
250	Asahan (Malacca)	亞沙漢	A Saa Han		
251	Gemas (Negri Sembilan)	金仔是	Kim Ma Si		
252	Pulau Nanas	打石山	Pa Chiuk Sua**		
253	Pulau Pisang	芭蕉嶼	Keng Cheoh Sz		
254	Pulau Tekong Besar	直 慎	Tek Kong		
255	Pulau Ubin	吁 孟	U Bin		Geng Cheoh Sz H

* Literally "Stone Quarry," in reference to the stone quarries there.

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An early Malay Inscription from Trengganu.

By MAJOR H. S. PATERSON.

This paper is intended to serve as a preliminary notice of an inscription on stone, which has been discovered in the State of Trengganu on the East Coast of the Malay Peninsula. Although, unfortunately, only a fragment, it is of great importance, as being in the first place the oldest Malay text in the Arabic script yet discovered, and secondly the earliest contemporary record of the introduction of the Muhammadan religion into any state of the Peninsula. It is now in Raffles' Museum, Singapore, having been loaned to that institution by H. H. the Sultan of Trengganu.

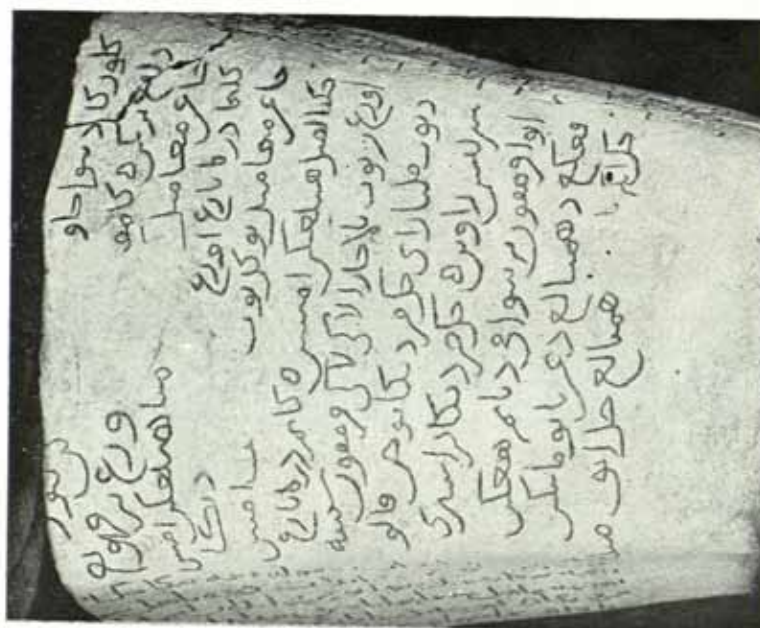
The stone in question was discovered some twenty-five years ago by an Arab trader and tin-pro prospector named Sayid Husin bin Ghulam al-Bokhari in the river Teresat near Kuala Bërang, about twenty miles upstream from the mouth of the river Trengganu. The neighbouring village, lying as it does in a commanding position at the junction of three streams, has always been a trading and marketing centre and may even have been at one time the capital of the State.

According to a local tradition the stone lay for a long time in front of a "surau" or private mosque where it formed the step on which worshippers washed their feet before entering. This is to a certain extent borne out by the presence of a small patch worn smooth, it may well be by the constant friction of bare feet. The story goes on to say that an "imam" of the mosque, discovering characters inscribed on the stone, ordered it to be removed from the sacred precincts to the river, whence it was finally recovered by Sayid Husin. Whatever may have been the reason for its removal the writer was informed that the Malays of Kuala Bërang were superstitious enough to refuse to handle it.

The stone was duly brought downstream and presented to the late Sultan Zainal-Abidin, who had it placed in the old Malay fort on Bukit Putëri which overlooks the estuary.

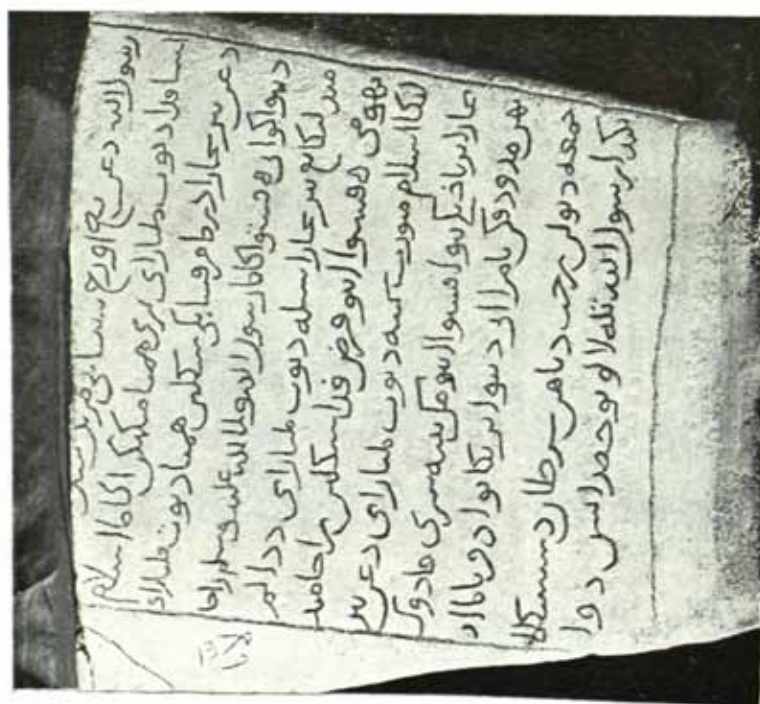
Apparently attempts were made to decipher it and preliminary enquiries elicited vague accounts varying from a record of hidden treasure to a memorial of the punishment of an unfaithful wife by a raja of olden time. A transcription was even sent to Mecca to be interpreted by the scholars of Arabia, but there is no record of the result of their investigation.

Finally, towards the end of 1922, the attention of the writer was drawn to the inscription, which was traced out with chalk and the photographs taken (by Mr. N. Suzuki, Kuala Trengganu) which form the illustrations to this article.

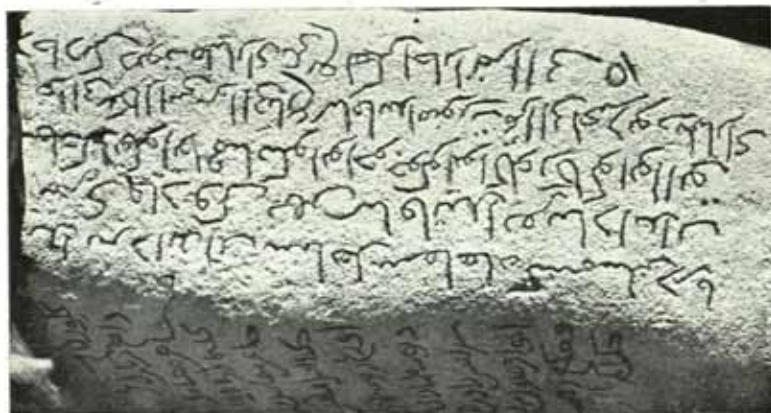


B.

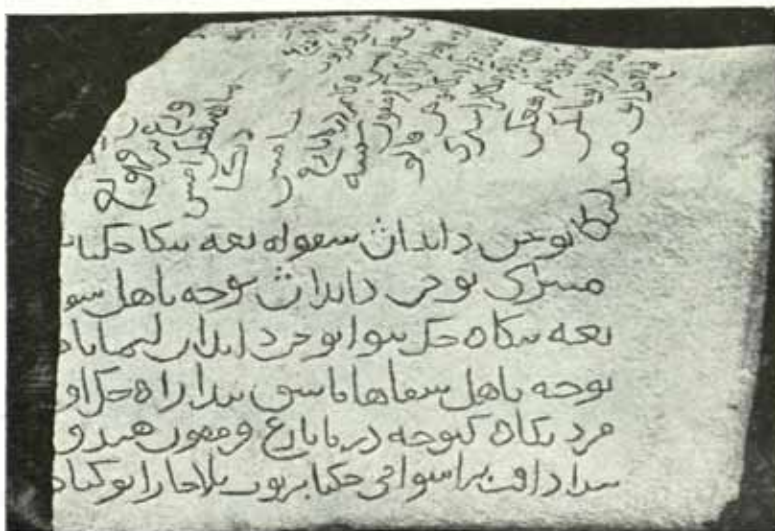
TRENGGANU INSCRIPTION.



A.



b.



c.

TRENGGANU INSCRIPTION.

The stone itself is a roughly squared stele of gneissic granite of which the top portion has been lost. The fragment in our possession stands 33 inches in height, with a maximum breadth at the top of 21 inches tapering to 10½ inches at the foot, and an average depth from front to back of 9½ inches. It weighs between 400 and 500 lbs. The inscription covers all four faces for a distance of 18 inches from the top; the remaining space of 15 inches at the bottom has been left clear with the obvious intention of allowing the stone to be planted upright in the ground.

The characters appear to have been engraved with a pointed instrument to an average depth 1/16th of an inch, and are for the most part easy to trace, having suffered little from weathering, and this in spite of the fact that the stone is fissile and will not easily withstand rough handling. As it is the surface has flaked off in two places, the larger of which has left a lacuna of several words not easily supplied by conjecture.

The photographs shew that the workmanship is distinctly crude. No attempt has been made to reproduce the formal and decorative effect to which the Arabic script lends itself; the spelling is unorthodox as compared with later usage, and in addition to a few definite blunders, the task of deciphering has been rendered more difficult by the absence of nearly all the diacritical points which in Arabic script serve to distinguish one letter from another.

The order of the faces is clearly ascertainable.—Starting from the front or broadest face which is marked A, the inscription continues on the back, marked B, whence it curves without a break round the left hand bottom corner on to the left side C where the writing runs lengthways up the stone, and it concludes on the right side D running lengthways from top to bottom. Thus, as we have only the bottom portion of the stone: the top portions of A and B, the ends of the lines of C, and the beginnings of the lines of D, are missing. It is hard to say what is the relative amount of the missing material, though it may be as much as one half of the whole record.

The inscription records an order to promulgate certain legal provisions, comprised in nine (or perhaps ten) numbered sections. The front face (A), which forms the preface contains a proclamation ordering rulers and governors to expound and uphold the Muslim faith and the teachings of God's Apostle, and concludes with a date which reads "in the month of Rejab in the year 702 A. H."

This represents approximately the months of February and March 1303 A. D., a full hundred years before the next contemporary record of any state in the Peninsula embracing the Muhammadan religion. It is indeed open to argument that the date, which comprises the last words of the front face, may have continued with the addition of certain tens and units on the missing part of the back, but even this still keeps it within the 8th century of the Muhammadan era, and the 14th of our own.

It is perhaps worth mentioning that in 1365, that is to say not many years from the latest date to which this inscription can be attributed, Trengganu was claimed as a vassal state of the Javanese kingdom of Majapahit whose state religions were Hinduism and Buddhism, but this does not exclude the possibility of Trengganu having become Muhammadan, seeing that a similar claim was made in respect of Perlak and Samudra, which by that time had certainly adopted Islam.

The remaining three faces of the inscription contain the Ten Laws in a very fragmentary form. The first three are missing with the top portion of B; the fourth appears to deal with the relations of creditor and debtor, but a number of words are missing owing to the flaking away of a large patch from the surface which makes the reconstruction of this and the following law uncertain.

The sixth, of which a fragment of six complete lines is left, with portions of four more on C, prescribes for the offence of sexual wantonness the punishment of stoning in the case of married persons, and flogging, with the option of a graduated scale of fines for the unmarried. This is strictly in accordance with Muhammadan Law.

The seventh appears to deal with some special case of wantonness on the part of women, the eighth with false evidence; the ninth seems to be a general provision for punishment in default of payment of a fine.

The concluding section which there is reason to believe is numbered 10 makes obedience to the above code binding, not only on the person addressed, but also on his children and grandchildren, in a manner vaguely reminiscent of the second Commandment of the Mosaic Decalogue.

The characters, as I have already mentioned, are Arabic, and this is a very interesting and important phenomenon. The Malay language has appeared in older inscriptions, being clearly traceable in two inscriptions recently discovered in Palembang (Sumatra) which are ascribed to the 7th. century A. D. and again in the Pagar Ruyong inscription of A.D. 1356, but in each case in an Indian character and with a heavy admixture of Sanskrit words and phrases which have since dropped out of the language. The earliest instances of Arabic script are all in the Arabic language, as for instance the tombstone of Malik-al-Saleh, Sultan of Pasai and Samudra and a convert to Islam, who died in A. D. 1297, and it is not until A.D. 1468 that we find in the Malay Peninsula another example of the combination of the Malay language and Arabic script which have since established themselves in the literature of the Malay speaking countries. This inscription, belonging as it does to the 14th century, contains many words of Sanskrit origin,—there are 29 in the fragment under review, while there are less than 10 borrowed from Arabic and these are confined to the Arabic names for the day of the week and the month, and the stock religious phrase “Rasul Allah sallallahu ‘alaihi wa sallama” —“the prophet of God (God bless him and give him peace,)”

while the expression employed for the Deity seems to be simply a translation of the Arabic "Allah subhanahu wa taala."

The evidence, in fact, leads inevitably to the conclusion that this represents the promulgation of a new religion in language adapted to the understanding of a population educated only in Hinduistic religious terms.

The period of the inscription is one in which Islam was slowly but surely displacing the older religious beliefs of the Malays. That it should have succeeded in its earlier stages is a tribute to the persistence of Arab traders and missionaries who can never have been sufficiently numerous to impose their beliefs by the forcible methods which they employed in the conquest of the western parts of Asia. In the Malay Peninsula they have completely and utterly substituted their own writing for that of the Hindu period, though Islam has not even yet succeeded in wiping out the pagan superstitions of the uneducated peasant classes.

The text may be read roughly as follows, the doubtful parts being in italics:—

A.

1. Rasul Allah dengan yang orang....*bagi* mereka.....
2. ada pada Dewata Mulia Raya beri hamba meneguhkan ugama Islam.
3. dengan benar bichara derma meraksa bagi sakalian hamba Dewata Mulia Raya
4. di-benua-ku ini *penentu* ugama Rasul Allah *salla'llahu* 'alaihi wa *sallama* Raja
5. mandalika yang benar bichara sa-belah Dewata Mulia Raya didalam
6. bēhumi. *Pēnēntua* itu fardzu pada sakalian Raja mandalika Islam menurut sa-titah Dewata Mulia Raya dengan benar.
8. bichara berbajiki bēnua *pēnēntua* itu maka titah Sēri Paduka
9. Tuhan medudokkan tamra ini di-bēnua Trēnganu adi-pertama ada
10. Juma'at di-bulan Rējab di-tahun sarathan di-sasanakala
11. Baginda Rasul Allah telah lalu tujuh ratus dua

B.

1. keluarga di-bēnua jauh.....*kan*.....*ul*
2. *datang* berikan. Kēmp-(at derma barang) orang berpihutang
3. jangan mengambil *k*.....(a)mbil hilangkan emas
4. kelima derma barang orang.....(mēr) deka
5. jangan mengambil *tugal* buat *t* emas-nya
6. jika ia ambil hilangkan emas. Kēenam derma barang
7. orang berbuat balachara laki laki perempuan sa-titah
8. Dewata Mulia Raya jika merdeka bujan palu
9. sa-ratus rautan. Jika merdeka beristēri
10. atawa perempuan bersuami di-tanam hinggān

11. pinggang di-hëmbalang dëngan batu matikan
12. jika inkar *ba(lachara)* hëmbalang jika anak mandalika

C.

1. bujan danda-nya sa-puloh tëngah *tiga* jika ia.....
2. mëntëri bujan danda-nya tujoh tahlil sa-p(aha.....
3. tëngah tiga. Jika *tëtua* bujan danda-nya lima ta(hil....
4. tujoh tahlil sa-paha masok bëndara. Jika o(rang.....
5. mërdeka. Këtujoh dërma barang përmampuan hëndak..
6. tida dapat bërsnami jika ia bërbuat balachara.....

D.

1.tida bënar danda-nya sa-tahlil sa-paha.
Kësëmbilan dërma
2.Sëri Paduka Tuhan siapa tida.....danda-nya
3.kësapuloh dër)ma jika anak-ku atawa
pëmain (?) ku atawa chuchu-ku atawa këluarga-ku
atawa anak
4.tamra ini sëgala isi tamra ini barang siapa tida
mënurut tamra ini laanat Dewata Mulia Raya
5.di-jadikan Dewata Mulia Raya bagi yang
langgar achara tamra ini.

I append a translation made by Mr. C. O. Blagden, which he has kindly permitted me to use, with a few notes on points where my reading of the text differs from his version.

Translation.

A.

.....God's Apostle, together with the Blessed Spirits (a salutation to them).....(2) trust in the Great High Godhead, cause the servants to hold firmly the doctrines of Islam (3) together with true regard for the laws, govern all the servants of the Great High Godhead (4) in this land of mine. The expounders on earth of the doctrines of God's Apostle (God bless him and give him peace!) are the Raja (5) Mandalikas who have true regard towards the Great High Godhead. (6) Such exposition is incumbent upon all Muslim Raja Mandalikas, (7) following all the commands of the Great High Godhead together with true (8) regard for the setting in order, for the country, of such exposition; and when Seri Paduka Tuhan (9) first ordered the setting up of this record in the country of Trengganu it was (10) a Friday in the month of Rejab, in the year "Cancer," in the religious era (11) of our Lord the Apostle of God, after the passing (in that era) of seven hundred and (?) (years).....

B.

.....relatives in distant countries.....
(2) who gave. Fourth law:.....a
 creditor (3) must not take.....a (field ?),
 (else he) loses (his) money. (4) Fifth Law: whatsoever person
(a free person ?), (5) must not take (the
 planting stick ? for making?).....money, (6)
 if he takes (them), (he) loses (his) money. Sixth law: whatso-
 ever (7) person commits sexual wantonness (in disobedience of ?)
 (8) the Great High Godhead, if (it be) an unmarried free (person)
 beat (him with) (9) a hundred (blows of a) rattan. If (it be)
 a free (man) that has a wife (10) or woman that has a husband,
 (such) are to be buried up to (11) the waist (and) pelted with
 stones (and) put to death. (12) If (they deny it?).....
 pelted. If (it be) the unmarried child of a Mandalika,

C.

the fine is ten and a half *sagas*. If it (be).....
 (2) an unmarried Menter, the fine is seven *tahils* and one *paha*
(3) half a *saga*. If (it be) an un-
 married (elder ?), the fine is five *tahils*.....
 (4.) seven *tahils* and one *paha*, to go into the Treasury. If (a
 person ?).....(5) a free person. Seventh law:
 whatsoever woman (desires ?).....(6) has
 not got a husband, if she commits (that ?) wantonness, (she in-
 curs a fine ?).....not true, the fine is one
tahil and one *paha*. Ninth law: (2).....Seri
 Paduka Tuhan (orders that ?) whoever (cannot be made to pay
 ?) his fine, (3).....(Be it ?) my
, or my (playmate ?), or my grandchild,
 or my kinsman, or the child (of)....(4).....this
 (record ?), all the contents of this (record ?), whosoever does not
 obey this record, (may) the curse of the Great High Godhead
 (5).....(may).....
 be caused by the Great High Godhead to (any) who offend against
 the provisions of this record.

Notes.

- A. Line 1. Blessed spirits etc.—A translation of an alternative reading *arwah santabi*. I incline to the word *orang* which cannot be converted to *arwah* without presuming an egregious blunder on the part of the engraver, and would suggest that the reference is to “persons who put their trust in etc.”
- A. Line 4. *salla 'Ulahu* etc. is so plainly what is intended that the engraver's variation is only worth noting as an example of his ignorance of the one complete Arabic phrase which occurs in the inscription.
- A. Line 11. *tujoh ratus dua*.—The first part of the proclamation seems to close quite definitely with these words,

this face of the inscription being sharply scored round with a single deeply cut line. I understand that the date thus given, A. H. 702 (A. D. 1303) is historically doubtful, but the point is discussed in Mr. Blagden's paper.

- B. Line 3. (a) *mbil*. A close examination of the stone seems to reveal traces of the final *l*. I would conjecture the preceding word to be *jika ia*, which has an echo in line 6. This leaves a lacuna of probably not more than two words.
- B. Line 7. *sa-titah* "it is the command" (cf. A. 1.7). I prefer this to the alternative *sa-bantah*.
- B. Line 12. *inkar balachara hembalang*. The second word is an almost certain restoration, as the stone shews traces of the upper parts of three tall letters (alif) with precisely the same spacing as in 1. 7, and I can see no alternative to *inkar*; in which case, however, the meaning would appear nonsensical, "if they deny the offence (they shall yet be) stoned!"
- C. Line 1. *sa-puluh tengah tiga*. I incline to this, with the word *tahil* understood, rather than the alternative $10\frac{1}{2}$ *saga*. If, as there is reason to believe, a *saga* is one-twentieth part of a *tahil* the fine imposed on the child of a reigning prince is light indeed compared with fines of $7\frac{1}{4}$ or 5 *tahils* for those of lower rank.

In these brief notes I have purposely dealt with nothing beyond the obvious and superficial points which have presented themselves on what is, I believe, the first serious attempt to master the contents of this inscription. The intrinsic details of the historical and philological side of the record are beyond the scope of the present writer.

In conclusion I wish to express my thanks to all who have assisted me in the preparation of this article and in particular to Mr. C. O. Blagden, who besides allowing me to use his translation, gave me in addition the privilege of his advice and comments of which I have not hesitated to avail myself.

A Note on the Trengganu Inscription.

By C. O. BLAGDEN.

The most important point about this interesting record is the date at which the enactments of Islamic Law that it contains are recorded by it to have been promulgated. That much is obvious, for the wording of the record indicates that the promulgation was an act of state and that at that time the Muhammadan religion had become the "established church" of Trengganu. Whatever the precise date may be, it is at any

rate earlier than any hitherto recorded establishment of Islam as a state religion in the Malay Peninsula. But of course one would like something more definite than that.

Most unfortunately the first face of the stone ends with the words *di-tahun Saratān di-sasanakala Baginda Rasul Allah telah lalu tujuh ratus dua*. Now to me it seems that this is necessarily an incomplete statement, and that in order to complete it there must have been on the next face the word *tahun*, "years." Taking the words *telah lalu* literally one is tempted to interpret them in the sense that the number of years stated had actually completely elapsed at the time referred to (when the edict was promulgated). I do not, however, interpret them in that way. The years of the Islamic Calendar, like our own years, are commonly reckoned as current years. In the case of Indian inscriptions (Hindu or Buddhist) the reckoning is very generally (but not always) expressed in expired years, i.e. the number of years actually completed since the initial point of the particular era used, this being then followed by a statement of the month (lunar or solar) and day, and very often by various other details of astronomical and astrological import. I am disposed to think that the use here of an expression which, if literally interpreted, implies the mention of expired years was merely due to a traditional habit and that the Muhammadan year given is, in spite of the formula employed, to be taken as the year current at the moment. But even so the Malay phrase, as such, seems to me to be incomplete without the word *tahun* after it.

If, however, the statement of the date ran over onto the next face, the upper part of which is unfortunately lost, various possibilities arise. The *dua* may then have been not the mere integer "two" but a part of either (i) *dua-lapan*, the old well-attested form now reduced to *délapan* or *lapan*, "eight", or (ii) *dua-puluh*, "twenty." Either of these could have completed the number of the years, and either could have been further followed by other numbers. Consequently there may have been two more alternatives, these being groups of years, viz. (iii) *dua-puluh* followed by any integer from *satu*, "one" to *sembilan*, "nine", and (iv) *dualapan-puluh*, either by itself or followed by any integer, as before. Thus the range of possible alternative years is enlarged to the series 702, 708, 720-729, and 780-789, if we regard merely the year number. However with the given month (Rajab) the alternatives as expressed in our reckoning come down to these: (1) the lunar month beginning 19 February 1303, (2) the lunar month beginning 15 December 1307, (3) one of the months of Rajab comprised in the period beginning 7 August 1320 and ending 30 May 1329, and (4) one of the Rajabs of the period beginning 24 October 1378 and ending 16 August 1387.

The record further defines the given year as a year of Cancer (*Saratān*), and the question arises "what does this mean?". In

every year the Sun appears to us to pass in turn through each of the twelve Zodiacal signs, of which Cancer is the fourth. How, therefore, can any particular year be identified with an individual sign? It can hardly mean that the Sun was in Cancer when the year began, for such a system, of which I have never heard, would if applied to Muhammadan lunar years cause two (or more) successive years to be called after the same sign, inasmuch as the Muhammadan year shifts its beginning back 11 days each year (with an extra margin for leap-years), but the Sun stays a month or so in each sign. If there ever was such a system, the year A. H. 702 would not under it have been a Cancer year, for that year began on 26 August 1302 and the Sun had passed out of Cancer about a month previously. Nor would any single year comprised in the alternatives given above satisfy the condition: they all begin at wrong times, as anyone can see by referring to a Muhammadan Calendar. That conceivable explanation, therefore, must be dismissed.

To my mind the only reasonable explanation seems to involve the existence at that period of some 12-year cycle of year-names following the names of the Zodiacal signs. Of such a system in connection with the Muhammadan Calendar I have never heard; but the Hindus had one, and it seems probable that we have here again a relic of Indian tradition. This Hindu cycle was based on the revolution round the Sun of the planet Jupiter, which takes a little less than twelve of our years, the planet during that period passing through each of the twelve signs and being nearly a year in each. Now the Hindu solar year, which was used for the purpose of this computation, began when the Sun entered the Indian sign corresponding with our Aries, and whatever sign Jupiter happened to be in at that moment, the year then beginning received the name of that sign. Assuming that the writer of the Trengganu record was following a traditional system inherited from Hindu times, there remains the further question whether that system was still understood (by those who used it) to be in relation to the movements of Jupiter, or whether it had degenerated into a merely mechanical naming of the years in succession by names which had ceased to have any relation to astronomical facts. To me the latter alternative seems the less probable one in view of the curious circumstance that we have the name Cancer given in Arabic, not in any traditional Indian form. It looks as if the persons who used it knew that it had an astronomical reference, at any rate. If we are forced to the conclusion that the name had become a merely arbitrary one, there is no point in paying any further attention to it, for it can give no clue to the year intended. This is due to the circumstance that at intervals of 85 or 86 years a sign-name would properly have had to be suppressed because of the fact that in that period Jupiter, owing to his time of staying in any one sign being some days less than the length of our year, gets a whole year behind. As we have no means of knowing when the change to a merely

mechanical repetition occurred, if in fact it did occur, there is therefore no possibility of identifying the year by its sign-name.

Supposing, however, that the system was still understood to be in relation with the movements of the planet, how was it worked after the introduction of the Muhammadan Calendar? If the Hindu practice was still followed, the year being named in accordance with the sign in which Jupiter stood at the entrance of the Sun into the Indian representative of Aries, then A. H. 702 becomes impossible, and the same is true of A. H. 708. Neither of the Indian years, beginning on the 25th March, 1302 and 1308, in which these Muhammadan years begin, is a Cancer year under the Indian system. On the other hand, 1327 and 1386 are Cancer years, and it is conceivable that A. H. 728 (which began 17 November 1327) and A. H. 789 (which began 22 January 1387) might have been so styled.

It is possible, however, that the Indian system received a further modification to adapt it to the Muhammadan Calendar. Perhaps the Muhammadan year was named after the sign in which Jupiter stood, not at the last preceding time of the Sun's entry into Aries, but at the moment when the Muhammadan year itself began. That would be a possible and perhaps a natural modification, as the Hindu practice took the initial point of the Indian solar year, so the Islamized method may have taken the beginning of the Muhammadan year as the determining point. In that case A. H. 702 would rank as a Cancer year, A. H. 708 would not, and in each of the periods A. H. 720-729 and 729-789 there would be a year which could have been so styled, viz. A. H. 727 and A. H. 788, which began on 27 November 1326 and 2 February 1386, respectively.

All this is very inconclusive, but it seemed worth while to state the elements of the problem, so far as I understand them, in the hope that something may turn up some day which will help us to decide between all these conceivable alternatives. On general grounds, I am inclined to lean towards the latest possible date. But I am free to confess that this feeling, for it is nothing more, is based on our ignorance of the condition of the Malay Peninsula in the 14th century coupled with the relatively late 13th century evidence for the establishment of Islam as a state religion in Northern Sumatra. That, however, is not tantamount to proof, it is merely calculated to raise some degree of presumption; and if anybody prefers to accept one of the possible earlier dates for the Islamization of Trengganu, it appears to me that on the evidence as it stands at present, it cannot be shown that his view is wrong. Whatever the date may have been, I think the record was made at no long interval after it and there is, therefore, no reason to doubt that it gives a true date, if only we could be sure what that date really is.

I append a few notes on words that stand in need of a little explanation.

A 3. *dërma* has one of the meanings, "law", of the Sanskrit *dharma* from which it is derived, *méraksa* is from the stem of the Sanskrit verb *rakshati*, "to govern", "to guard", "to protect", or from the corresponding noun *raksha*, "guard", with the ordinary Malay prefix. The Kota Kapur inscription has *mangraksha* with reference to the gods protecting the realm.

A 4. *di-bénua-ku*: it might be possible to read *aku* or *kau* instead of *ku*, but the spelling is against the first and the sense against the second alternative (in place of which one would anyhow rather expect *mu*): *pēñentu* is a very doubtful reading, assumed to be the agent form of *mēñentukan* (in the sense of formulating or possibly establishing and enforcing). Another conceivable reading would be *pēbantu* or *pēnbantu*, "those who help or support"; either form would be irregular in spelling, though not much worse than the spelling of Trengganu in A 9. *Raja mandalika* literally means "regional rajas", (from Sanskrit *māṇḍalika*, "relating to a region", *mandalam*). Whether these are local independent rulers as opposed to the Khalifah of All Islam, or territorial chiefs within the State of Trengganu, seems uncertain. But *mandalika* in B 12 refers to territorial chiefs. The Nāgarakṛtāgama (1365 A. D.) uses the term to describe the "vassal" states of Majapahit, of which it claims Trengganu as one.

A. 6. *bēhumi* is nearer to the Sanskrit *bhūmi* than modern *bumi*. *pēñentua*: the reading and meaning of this or the conceivable alternative *pēnbantua* stand or fall with the doubtful *pēñentu* of A 4. The termination *a* for *an* may be due to local dialect (like the spelling of *bujan* for *bujang* in B. 8, C. 1-3). But the Kota Kapur inscription has *kawuatā-nya* as the noun of action of *wuat*, modern *buat*, "to do", where we should now have *pērbuatan-nya*.

A. 8. *bērbajiki* is doubtful, both in reading and in sense. I have attempted to interpret it on the assumption that a verb with the suffix *i* could (like some modern verbs in *kan*) take both accusative and dative objects without more, as *i* was originally itself a preposition.

A. 9. The spelling *Tuhan* was not always reserved for the Deity. It occurs in a Sumatran inscription of 1347 A. D. in the title of a minister of State. *mēdudokkan* may be due to local dialect, or it may be an engraver's error for *mēndudokkan*; *tamra*, which evidently denotes the record itself (and in this particular case could have been rendered "edict") is probably an abbreviation of the Sanskrit *tāmraśāsana*, "an edict, etc., inscribed on copper", which was the usual Indian way, alternatively with stone. I imagine that the long association of the word with royal edicts, grants, etc., coupled with ignorance of its true etymological meaning, led to its abbreviation and to its use to describe this stone record. Trengganu is spelt in this line with a dental (*n*) instead of the velar nasal (*ng*). *adi-pērtama* (Sanskrit *ādi* beginning, *prathama*, "first") is a doubtful reading, at any rate as regards the *adi*.

A. 10. *sasanakala* (Sanskrit *śāsanam*, "Command, religion", *Kāla*, "time") seems to be a certain reading.

B 7. I take *balachara* to be a compound of Sanskrit *bāla*, "childish, foolish", and *ācāra*, "conduct" (also "rule, ordinance" as in D 5 *achara*).

B 9. The spelling *rautan* (with *alif*) seems to indicate a pronunciation as in *raut*, more archaic than modern *rotan*.

B 10. *atawa* (Sanskrit *utavā*) should perhaps be written *utawa*, and in any case is more archaic than modern *atau*.

B 11. *hēmbalang* occurs in Javanese in the sense of "pelting, throwing", stones, etc. It is perhaps significant that the record does not use the technical Arabic term, which would probably not have been generally understood at this period.

B 12. Is obscure, there being some doubt as to the reading. It is to be borne in mind that Islamic law requires for the proof of sexual offences of the kind contemplated by the record the evidence of four lawful male eye-witnesses of the act, or alternatively a confession, which the culprit may subsequently retract. Possibly the line means that if the culprit denies an offence which would involve stoning, then he is still to be fined. Such a case might arise if there were not four witnesses as the law requires, but it was morally certain that the offence had in fact been committed. The commutation of a penalty into a money payment seems to be a concession to Indonesian ideas, not strict Muhammadan law. The top stroke of the second *jika* in B 12 has been omitted, making the *k* look like *l*.

C 3. The reading *tētua* is doubtful; I take the word to be a variant of *tua-tua*, from *tua*, "old", with the sense of *kētua*, "(village) elder."

C 4. *bēndara* (spelt, like *mērdēka*, in a less archaic form than in modern Malay) here has its original sense of "store-house, treasury" (Sanskrit *bhāṇḍāra*, for *bhāṇḍāgāra*). The use of *bēndahara* as a title is due to its having been preceded by *dato'* (like our "Lord of the Treasury").

C. 6. After *balachara* I think *itu kēna dēnda* seem probable readings; *tida* (also in D 1, 2, 4) agrees with the *tida* of the Kota Kapur inscription and seems to show that the glottal stop (represented by *k* in modern *tidak*) is a later accretion, as it also is in *dato'* (Kota Kapur *dātu*).

D 2. After *tida* I doubtfully conjecture *tēpērbeya*, cf. Javanese *beya*, "expenses, tolls", also a verb meaning to pay such expenses. (It is supposed to come from Sanskrit *vyaya*, "expenditure").

D 3. *pēmāin* is a doubtful reading.

A grammatical point worthy of mention is the use of the preposition *di* before words of time (A 10), whereas good modern usage (now, however, not always observed) would confine it to words of place.

I need hardly add, after what has been said above, that I regard the translation I have proposed as being in many respects tentative and provisional.

Karamat: sacred places and persons in Malaya.

By R. O. WINSTEDT M.A., D. LITT. (OXON.)

The study of sacred places and persons (*karamat*) in Malaya has hardly received the attention it deserves. Research in this field throws light not only on the nature-worship and ancestor-worship of the primitive Malays but also on that facile canonization of Muslim saints living and dead that marks the Indian source from which Islam came originally to the Peninsula.

The traditions as to the fifty one sacred places and persons recorded here have led to a classification of *karamat* under several heads: (1) natural objects such as rocks, hilltops, capes, whirlpools and so on; (2) sacred tigers and crocodiles; (3) graves of magicians; (4) graves of the founders of settlements; (5) graves of Muslim saints, and (6) living Muslim saints. In my second example a dead Sayid has been dragged in of recent years to hallow the nature-worship centring round Pulau Aur. Muslim jins are often used for the same object:—examples (4), (6) and (8). Syncretism has made the kernel of many traditions hard to discover. Living saints often bear the hallmark of some physical peculiarity: one has a hairy uvula, another is a dwarf, another is short-sighted, another has half his tongue black. All have mysterious powers and some can perform miracles. One mark of a dead saint is the saffron-like fairness of his corpse: another the mysterious separation of the head and foot stones of his grave.

The traditions here collected contain many details of interest to the student of primitive religion and magic and it is to be hoped that other enquirers may add to these records of the *karamat* of Malaya.

Further material is to be found in W. W. Skeat's "Malay Magic", pages 61-71, 153, 163-165, 283.

Natural objects—rocks, hill-tops, capes, whirlpool.

(1) In the Perak river near a deserted village, Labit, and opposite Mount Berembun stands a large isolated rock, above a rapid known as the Bat's Elbow. The rock is called Gaffer Idol (To' Berhala). From Labit to Mt. Berembun is stretched a magic branch that lies at the bottom of the Perak river and rises, mottled and mossy, to the surface only when the Gaffer wants to use it as a bridge to his rock in midstream. For Gaffer Idol and his wife Embun originally were mortals. One day the wife went to this huge rock to bathe and vanished, carried off by the ghosts of her ancestors. Her husband bewailed her fate and she came and

carried him off too. The Gaffer used to keep a pair of sambhur deer and a pair of barking deer (each with gold neck-chains), a white crocodile, and a white crow: prayer to his sacred rock will render these animals visible at times. Neglected, the Gaffer can cause sickness among settlers and passers-by, and the wrecking of boats in the rapid. If his help is required to heal the sick, the yellow thread, the betel quid and the cooling water to be used as medicine must be laid on his rock for half an hour so that the Gaffer may come invisibly and bless them. Thank-offerings also are laid on the rock only for half an hour. *Pawangs* invoke his aid to recover wreckage. They can find the spot where it lies by casting a handful of rice on the stream where the boat sank, and following the progress of the grain till it revolves: at that place the sunken boat lies.

The kernel of this *karamat* is a rock and the legend that anthropomorphism has woven round it embraces a sacred hilltop also., Mt. Berembun.

(2) In the China Sea is the Island of the Bamboo, Pulau Aur. Formerly it was only a rock, out of which grew not any plant commonly met in salt water but a bamboo with two joints. Once the five sons of an Arab Sayid, who had settled at Daik, were sailing in search of fortune when the eldest died at sea. His brothers committed him to the waters along with two joints of bamboo, as symbols of grave-stones. At their prayer the rocky islet arose. Sailors in want of a favouring wind make offerings of rice and goat's flesh, and hang up white and yellow rags on the island. Then if they sail away fasting and with their thoughts fixed on this sacred place they will get fair winds and a prosperous voyage.

(3) In the district of Lumut in the Dindings there is a rock lying on a larger rock, which has been a sacred place for fifty years or more. Once there was a pious Patani Malay in the district, called Dato' Sulong. On several occasions he disappeared and on his return said he had been visiting this Hanging Rock (*Batu Bértenggek*). One day he vanished for ever. Later he informed the local *pawang* in a dream that the Hanging Rock was sacred and that any one guilty of unseemly language or conduct in its neighbourhood would fall sick. A pert boy tested the truth of the tale and suffered from fever and vomiting until his father vowed to offer at the rock seven plates of rice and seven black-skinned fowls. Chinese as well as Malays revere the spot.

(4) At the foot of Gunong Mesah near Gopeng in Perak there is a cave with several hanging rocks. One night the local *pawang* dreamt that a Muslim jin, bearded and attired in Arab dress, spoke to him, saying that one of the rocks was his dwelling-place and that people should not defile the cave. A sceptical boy tried the experiment and at once got fever. By divination from a candle set on the edge of an ewer of water the *pawang* discovered the patient had been crossed (*kētēgoran*) by a spirit downstream—where the cave was. The patient confessed and was cured by

an offering of rice and a black fowl to the jin in the cave. Today all who pass the place exclaim, "Greetings, grandsire. Your children ask leave to pass. Forgive them for what they take or brush against, for they have no manners."

(5) Once upon a time a pelican was drinking on the brink of the Jelai river at Kuala Lipis, Pahang, when there passed a mythical giant, Sang Kelembai, who changed all he greeted into stone. So the pelican was turned into a bird-shaped rock and has given its name to a pool (*Lubok Batu Burong*). The stone is sacred and rags are hung upon it to this day. In the early days of British protection a white man tested its sanctity by firing shots at it. It showed no marks or damage.

(6) In Elephant Hill (*Gunong Gajah*), near Kuala Dipang in Kinta, Perak, there is a cave containing rocks and stones which once were people engaged in a feast, when Sang Gedumbai (= Kelembai) passed and by his greeting petrified them. An old midwife lived at the edge of the cave. Once she vanished for a week and returned at last, sallying out of the jungle with a basketful of various foods. She said a Muslim jin had fetched her to deliver his wife at the top of the hill. There too was a town with shops, where the jin had bought presents for her. He had told her to appeal to him in trouble when he would visit her in dreams. In later times a local magician reported that the tale was true and that the child delivered had married a mortal. The sanctity of the hill was confirmed by the fact that the vow of an offering by the parent of a sick child caused its recovery.

(7) At Merlimau in Malacca about four miles from the sea there stood a large sacred rock called the Junk (*Batu Jong*) until in 1920 A. D. the Public Works Department broke it up to make the Jasin road. Once upon a time a naughty boy, Ragam, ran away from home till he came to the sea-shore. Seeing a junk pass gay with flags and music he took off his coat and waved. The captain stopped his ship and took the boy to his mistress, the princess of Ledang Island. She brought him up and eventually made him captain of her ship. Some years later, when his crew were ashore, an old shabby woman hearing the name of their captain declared he must be her lost son. When she was taken aboard, Nakhoda Ragam failed to recognize her and disowned her. Weeping she returned. But the petrified remains of the junk and its anchor, of an elephant that was on board and of the clothes of the crew remained till 1920 as witness to the fate that overtook the unfilial captain. All this happened when sea lapped the foot of Gunong Ledang.

(8) Near the village of Batu Kikir in the Kuala Pilah district there is a peak like an ant-hill in the Melintang range. It is called Bukit Merbau after a tall *mērbau* tree that crowns it. Thither a headman once led his people to decide a case between a man, Haji Sa'iran, and his fellow-villagers, who, falsely, the Haji said, declared that his ne'er-do-well son, Long, the child of his

old age, was a bastard. Long alone of the party fainted and failed to reach the top. On the summit was discovered a flat stone with a hollow full of water. Its warder is a Muslim jin, called Green Turban, who is accompanied by a were-tiger, Dato' Negun. If any evil is about to overtake or any alien tiger about to enter the district, this ghost tiger roams round it roaring for three nights. People make vows at this sacred place for recovery from sickness, for plentiful crops and so on. Formerly incense and invocations would produce magic crockery on the summit for the use of those believers who lacked plates and dishes for a feast. But borrowers failed to return them or returned cracked ware for good. So this miracle has ceased!

(9) On the top of Gunong Rembau are rocks, which once upon a time were the palace, the goatpen and the fowl-house of a prince. There also are two ponds, the Footprint pond and the Cooking Pot pond. Many vow to present offerings at this sacred spot in return for riches or good crops. If a request is going to be answered, there will be water in the ponds: if it is going to be refused, the water will at once dry up. A fierce wind will strip stolen clothes off any dishonest person who scales the mountain. Formerly the mountain was an island, where a Pasai prince and his consort, Princess Manila, landed and settled. Gradually dry land silted around it and the prince's settlement was peopled with aboriginal Malays. The prince retired to live a hermit's life at Cape Rachado but his consort still lives atop Gunong Rembau, whence in one step she can visit her husband. Some detect at this cape the footprints of this princess, who if invoked will step down from her hill to push off ships ashore on the promontory. Again. At the extremity of Cape Rachado there is a whirl-pool, about a chain square, inhabited by a female Muslim jin, who can cause and cure sickness.

(10) There was an old *pawang*, Nenek Anggam, of Sungai Baharu, Malacca to whom a Muslim saint revealed in a dream that at the confines of the parish there was a holy spot marked by a tall tree and a great rock bearing the marks of a tigress and her cubs. It lies at the source of the river that irrigates the local rice-fields. It is called *Karamat Dato' Budi* and prayers are said there yearly before the rice seed is planted. A gold-mine was once opened in the neighbourhood but the coolies fell sick or were killed by tigers: the Chinese headman dreamt that the spirit of the *karamat* demanded seven women, *primae gravidae*, and work stopped. After the harvest a great feast is held, scraps of the different sorts of food being left as offerings.

(11) In Market street, Teluk Anson, stands a tall *pulai* tree. When two Indian coolies were ordered to fell it, the hacks they made by day closed up by night and they themselves died. Then a Malay *pawang* dreamt it was a sacred tree, where ghosts and spirits sport, and ever since all races, Malays, Chinese, Indians, have laid offerings there.

(12) An old couple had seven sons. One day they went to bathe in the Muar river and did not return. Only their clothes were found. But a bearded figure in Arab clothes visited their father in a dream and told him that his sons had been transformed into saints with invisible bodies like fairies and one of them guarded Mensira. Now at that spot is a huge *mēnsira* tree unto this day. Under it are often met a tiger, a crocodile, snakes and scorpions, to kill any one of which would bring disaster on the parish. People make vows there. Formerly incense and prayer would produce magic plates for those in need, but this miracle has ceased, because, instead of returning the shards of any broken, borrowers replaced them with whole but ordinary plates.

(13) A *pawang* lived on Gunong Berembun in Negri Sembilan. He had seven sons, to whom he taught his magic. Finally he sent them to practice austerities (*bērtapa*) beside a stream. After twice seven days he searched for them. They had disappeared. But a bearded fairy prince (*raja orang bunyian*) in Arab dress visited him in a dream and told how his sons had become saints. They had all plunged into the stream and the youngest had risen to the surface at Kuala Sungai Dioh. To guard the sacred spot he haunts are four warders: a lame tiger that rules the jungle, a white crocodile and a white snake which rule the water, a white gibbon that rules beasts and men. The white gibbon was once a princess of Pagar Ruyong and was turned into a gibbon for breaking troth with Anggun Che Tunggal! The lame tiger was captured by the saint of Kuala Sungai Dioh from a band of tigers, guardians of the sacred place on Gunong Ledang, who had come to attack the *karamat* at Kuala Sungai Dioh. Having learnt their purpose in the form of a cat, he went behind a *bērtam* bush and made his body as big as a mountain; then he chased the tigers so that their rush broke a pass through a hill, still called Bukit Putus; one of them he captured and made a warder of his domain. A Sakai saw all this happen. No *pawang* will let his people wash mosquito-curtain or curry-stone in a river above a sacred place, because the white crocodile and the white snake once slew a couple who defiled their river and inconvenienced their fish by doing so. The white gibbon was hooting at the time. So pawangs say the hoot of the gibbon at midday betokens the death of a man by violence. Offerings are made, incense burnt and trays of food hung on a certain twisted root at Kuala Dioh. If a sick man recovers, he fulfils his vow by offering white and black broth, a black fowl and a portrait of himself made of dough. At the beginning of the planting season a mock combat with calladium stems takes place there, a buffalo is slaughtered, and a portion of blood and flesh given to each person to take away and plant in the corner of his or her field as an offering to earth spirits.

(14) A couple living on Ayer Hitam hill, Penang, had seven virgin daughters. Every day the girls took their goats to

graze till one day three of the girls went astray and took refuge in a cave. The youngest, Che Nah, was lost on the return the following day and her foot became caught in a crevice. An old man found her there but her body had turned to stone. She had become a *karamat*. Her father prayed to her to relieve his poverty. In a dream she told him to dig at the foot of a tree where he would find gold. A hut has been built over the sacred stone. Malays, Tamils, Indians and Eurasians frequent the place. It is known as *Karamat Che Nah* or as *Karamat tujuh béradek*.

A variant account states that Che Nah died at home but appeared to her sisters in a dream, instructing that her body should not be buried but cast into the jungle. On returning to the spot they found it occupied by their sister in the form of a white tigress. In a dream she warned her sisters that they should remove to Pulau Tikus Kechil, where now there is another famous *karamat*. After they had removed, an old man Harun took offerings to the tigress. When he died, the beast disappeared.

(15) Between Tambun and Pulai in Kinta there is a rock bearing a mark which has made it a *karamat*. It is the footprint of a famous medicine-man, Pawang Rejab. One day he went, as was his custom, to fossick for tin. With him he took his son, whom he warned not to express surprise at what he saw. But when his father started to work, he was so amazed that he cried out, "Why, father, you split rock easily with a twig (*puchok dēdap*)! Other folk would find it hard to split with iron." His father did not hear. So the boy repeated this remark three times. Straightway the Pawang uttered a loud cry, sprang and slipped along the rock to seize his son by his long lock of hair, whereupon they both vanished. The mark where his foot slipped is still on the sacred rock. Soon afterwards the Pawang's wife and property also vanished.

(16) The *karamat* at Paroī between Seremban and Bukit Putus embraces traditions of hills, of a well now filled up but due originally to the footprint of a sacred white elephant, of seven or eight families who founded the village beside the well and of eight Arab missionaries who sailed from Sumatra to Patani and Kedah (wherefore those countries are celebrated for religion to this day), fared then to the top of Bukit Putus (where today there is a hut for folk to pay their vows in) and so down to the sacred well at Paroī. A Malay saw seven of them dive into the well, whence they never rose again:—for they came up at the Seven Hills (*Bukit tujuh*) near Sri Menanti, so that all who approach those hills today say "Greetings, Gaffers! Your grandchild would pass." The eighth Arab stayed on the brink and told the Malay all about himself and his fellows so that the legend might be preserved! The next morning he too dived into the well and vanished, to become the *karamat* of Paroī. One account makes him leader of an army of were-tigers. And in Negri Sembilan any one angry with his cattle utters the imprecation,

"May the Dato Paroi attack you!" Malays, Hindus and Chinese revere the spot, which in 1922 was visited by H. H. the Yang di-pertuan.

Sacred Tigers and Crocodiles.

(17) When Tun Ali (died 1847) ruled Pahang, there lived in Chini lake a huge crocodile called the Luck (*sēri*) of Pahang. He was betrothed but his betrothed was carried off by another crocodile, called the Luck of Cambodia. Transforming himself into a human pilgrim or Haji, the Luck of Pahang took ship to the sea of Cambodia where resuming his proper shape he leapt into the water and sought his rival. His rival took shelter in a rocky cave. Dashing after him the Luck of Pahang hurt himself and so was worsted in the encounter. He returned to Pahang, hanging on to the rudder of a ship but could ascend the river no further than Pasir Panjang near the estuary. A *pawang* about to go to Chini lake dreamt that the Luck of Pahang bade him inform the crocodiles there that they must go down to Pasir Panjang to meet their dying lord. All the crocodiles of the Pahang river and its tributaries went down. Tun Ali, ruler of Pahang, also had a dream, in which the Luck of Pahang asked to be shrouded and buried at Pasir Panjang. This his highness did, using 70 rolls of linen. White rags and palm blossoms are hung beside the grave and vows are made to bathe the sick there if in answer to their friends' invocations to the sacred crocodile they regain their health.

(18) About 30 years ago a tiger frequented a cave in Gunong Kurau near Kampong Sungai Akar, Perak. He molested no one and over his resting-place in the cave was what looked like curtains of stone. Three nights running one Haji Muhammad Salleh dreamt that this tiger was sacred. And when his child fell ill, he vowed that if the infant recovered he would bathe it at the door of the cave, sacrificing a white goat and burning incense. This he did, unharmed by its inhabitant. Today the tiger is very old and can hardly crawl. But all the villagers believe he is sacred.

Graves of Magicians.

(19) At Bukit Serudong in Rembau there is the sacred grave of a famous *pawang*, To' Anggut, to which folk resort for recovery from sickness, for good crops or if any of their relations have been arrested by the myrmidons of the law:—it is guarded by a were-tiger, the familiar of local medicine-men, as once it was the familiar of To' Anggut. This worthy is reputed to have founded the custom of mock combats before clearing the rice-fields. For seven days he visited all homesteads in a procession headed by a spearsman and seven flag-carriers. On the last day a white and a black goat were sacrificed, and the combat with calladium stems took place. He also instituted lustration for the

sick and tied threads and lead on their wrists. In epidemics he let no one cut down vegetation, or slay beasts for seven days; no one might leave the house of the sick or talk to visitors or strangers.

(20) At Bagan Tambang, Teluk Ayer Tawar, in Province Wellesley there died on the 25th June 1817 a famous Pawang Hitam the son of Haji Abdul-Karim, aged 98 years. One Friday night an adult grandson dreamt that the deceased had become a *karamat*. Soon afterwards there was a theft in the village. Diviners failed to trace the stolen goods. Then their owner vowed to offer saffron rice and a white cock at the Pawang's tomb, if he would help to find them. Forthwith the idea came that the goods were buried in the sand at the foot of a certain tall tree. There, to be sure, they were unearthed, the thief not having had time to remove them. Vows at this tomb will also help the sick.

(21) About 100 years ago at Kemunting near Taiping there lived an old Achehnese midwife or medicine-woman called To' Bidan Lanjut, to whose grave people of all races resort asking for offspring or health or wealth. Her grave is under a *huge tree* on which supplicants hang rags or stones. An Indian Muslim is employed by the Chinese miners to look after this holy place.

Graves of founders of settlements.

(22) Among the founders of Trong in Perak was a famous medicine-man, Johan. Vows are made at his grave, incense burnt there and a curtained frame hung over it.

(23) In the parish of Pengkalan Baharu in the Dindings there is a sacred place in the middle of a plain (*Karamat To' Padang*), reputed to be the grave of a Bugis prince, Johan. Gangga Shah Johan, (who was worsted by Raja Suran according to the "*Malay Annals*") invited Johan to a combat with his son, the winner of which was to wed his niece Princess Puchok Kelumpang. But the defeated prince persuaded his father's vizier to fence with his Bugis rival, and Johan was slain by a stream (called *Alur darah* 'the gully of blood') where the water still flows red. The grave with an Arabic inscription still stands beside the Bruas river. A were-tiger there keeps off elephants and grouting pigs; a crocodile is warder of the adjacent river-bank; a white cock dusts the grave with his wings. Beside it is a tall fig tree; a Chinaman started to fell it for a planter but was struck with paralysis and did not recover till his comrades laid offerings before the tree.

The ancient grave of an unknown man seems to have started this legend.

(24) Near the Malay school at Salak Nama, Rembau, is the sacred grave of Dato' Sri Maharaja (younger brother of Dato' Laut), one of the founders of Rembau. Tradition says that he had a hairy tongue; whenever he spoke, the hairs fell into his lap; when he had finished talking, he replaced them in his mouth!

(25) A poor Achinese fisherman having caught nothing visited an island where a saint seated on a white rock gave him a twig which would always attract fish. So he became rich and was called Dato' Pulau, "Island Chief." He left Sumatra for Negri Sembilan where he settled and married at Kampong Glong. Later he founded Pengacheh, where he became famous as a medicine-man. He had two daughters, Kudeh and Machang, the ancestresses of the two divisions of the local Achinese tribe (*anak Acheh darat* and *anak Acheh baroh*). The grave of this founder and medicine-man is sacred, the resort of suppliants.

The wife of this chief ran away from him, after accidentally burning her bosom in a pan full of hot sugar. She hid by the riverside, where a white crocodile came and licked it and made it well. So to this day the Glong tribe (*suku Glong*) shroud and bury dead crocodiles.

(26) Three brothers, members of the royal house of Pontianak migrated first to Bangka and then in the time of Sultan Husain (1809 A. D.) to a spot on the coast of Singapore harbour. The eldest was named Lasa, the youngest Bujang and the other Lasam. As they were making a clearing, a storm came accompanied by great darkness. So they called the place Siglap! Immigrants from Riau and Lingga swelled the population. So, Lasa having returned to Pontianak, the English made Lasam chief (Penghulu) of the place. Once a Bugis, Wak Biak, ran amuck, killing several people. No one could capture him. Lasam arrested him single-handed. The police let him escape and he killed more people. Lasam again captured him. People began to regard their Penghulu as sacred (*karamat*). Lasam died and the colour of the corpse was like saffron. This confirmed his sanctity and vows are still paid at his grave.

(27) Several hundred years ago eight holy men came to Pahang from Minangkabau, including To' Tun Bahau, To' Tun Cheruis, To' Tun Bandan, To' Panglima Mat Kasim. The last settled at Segenting near Kuala Cheka and had four sons, whose sacred graves are at Yong Blit, Yong Kudong, Aur Gading and Kampong Atir. Most sacred of all is the grave of the father, *karamat Segenting*. On his tomb is a stone, which was the water-vessel (*gopong*) he used for his religious ablutions. Alive he kept two crocodiles, with rattan cords through their noses. These crocodiles appear to persons who fail to fulfil vows at their master's tomb. The great flood of 1885 covered all the surrounding land but not that grave. Goats are slaughtered and white cocks loosed beside the tomb by those whose prayers there have been answered.

Graves of Muslim Saints.

(28) In former days, the route into Perak was from Bruas to the Hill of the Achinese Grave (*changkat kubor Acheh*) in the parish of Blanja. Once at that Hill there was a large settlement

with a mosque. A princess lived there, betrothed to a Bruas trader, Muda Che' Maalim. But another Bruas trader, Che' Idin, came in his absence and forcibly married her. A fight ensued. Che' Maalim entering the mosque in pursuit of fugitives, saw its keeper (*siak*) behind a pillar and hacked at him, where-upon he vanished mysteriously. The two rival lovers fought and perished. Soon afterwards a man dreamt that To' Siak had become a saint (*karamat*) and founded an invisible settlement, where the material settlement wasted by fighting had sunk back into the jungle. Later another dream revealed that To' Siak had removed to Changkat Kuala Parah on the Perak river. A tiger and a crocodile guard the place sacred to him.

Syncretism has composed this *karamat* of hills, a founder, a saint and a shadowy tradition of a grave.

(29) Thirty years ago a pious Muslim trader, Muhammad Rawi, opened a shop in Gopeng, Perak, and prospered. He went alone to Mecca and on his return was styled Shaikh. Later at his funeral rain fell, though the sun was shining. A grandson of the deceased fell very ill and his parents vowed to bathe him at the Shaikh's tomb if he recovered. At once the child got well and the tomb became a sacred spot where vows are made.

(30) Two hundred years ago at Bukit Tersan near Raub lived a very pious man possessed of magical arts. He and his family are buried there in tombs waist-high. The saint is known as Dato' Karamat. The sick make vows to bathe there, hang flags and release a white fowl on the grave if they recover. Those who make vows, at once have white flags hung here as symbols that a vow has been made. Some drink the water from the crevices of the grave-stones.

(31) A pious Achinese, To' Pakeh, settled at Nibong Tebal and died there in an odour of sanctity. His grave at Matang Pauh is still honoured. His son, To' Baik, followed his example. One day he went down to the Krian river to get water for his ritual ablutions. A crocodile seized him. But five or six times he rose to the surface, ejaculating, "It is well" (*baik!*). Only his left leg was recovered and duly buried near Nibong Tebal. A villager dreamt that the deceased had become a saint (*karamat*). The crocodile, which still lives, is also regarded as sacred. At To' Baik's tomb Malays, Indians and Chinese make vows and supplication.

(32) At Kampong Jalan Baharu, Penang, is the sacred grave of Dato' Janggut, who was born, the youngest of five children, in 1824 A. D. and died in 1884. He had a great name as a religious teacher. After his burial a voice reciting the Quran was heard from his grave. One Friday night a light as of fire shone on the tomb and a figure, the exact likeness of To' Janggut, was sitting there reading a religious book. The tomb became a sacred place. Suppliants offer candles and money there. All

who pass by or wish to take any of the money lying there, must invoke the saint thrice for permission, or sickness will overtake them.

(33) There was a poor pious keeper of the mosque at the village of Lahar Ikan Mati in Province Wellesley, called Lebai Qadir. When he died, the *imam* went to the mosque one night to pray for his soul. He fell asleep and Lebai Qadir visited him in a dream and told him that he would answer the vows of all who invoked him. The sick vow to offer saffron rice, slaughter a goat or release a white fowl at his tomb, if they recover.

(34) At Ampang three miles from Kuala Lumpur is the sacred tomb of a pious Sumatran immigrant, To' Janggut, who kept a pony and cattle there nearly fifty years ago. When he died, his pony, his buffalo and his cow seemed to go mad and refused food and drink, sleeping at night by the grave. There the pony died first and next the cow and the buffalo. People marvelled and surmised that the deceased was a saint. The fulfilment of prayers in response to vows made there confirmed this belief. Rich Chinese have built a shrine over the grave, so that it is known as *Karamat Tangga China*. A yellow mosquito-net is hung over it but renewed at short intervals, as suppliants take scraps of it to make amulets.

Another account of this saint is given below (42).

(35) In the last century a pious Muslim teacher, Shaikh Abdul-Ghani settled at Gopeng. One day after his death a pupil of his fell into financial trouble and invoked his dead teacher, vowing, "If I am released from this trouble, I will bring flags and water and repair the tomb of my master." His prayer was answered, and the Shaikh's tomb became a sacred place.

(36) At Ketapang in the district of Pekan, Pahang, is the sacred grave (*makam To' Panjang*) of a pious Malay, Jaafar, who never married. After he died, the head and foot stones of his grave separated to a length of 15 feet. So he was accounted a saint and vows are made for his help.

(37) A very poor but pious couple lived in the parish of Serandu, Pahang. One Friday the husband died on his praying mat. The wife went to beg a shroud. When she returned with assistance, a light was seen to be shining from the navel of the corpse. Soon after the wife died, also on a Friday. A man passing the graves saw that tall stones adorned them and curtains, and that an angel in the form of an aged man sat within the curtains. The passer-by enquired, what he did. The angel replied, "I guard this sacred tomb." Said the man, "If indeed it be sacred, let the stones be parted." The stones parted, making the grave 30 feet long. It is called *Karamat To' Panjang, Bruas* and is at Kampong Marhum in the district of Kuala Pahang. All races respect it.

(38) At Kampong Baharu, beside a branch of the Dinding River, is the grave of a pious Chinese convert to Islam, guarded by a crocodile who upsets the boats of the profane and irreverent. Once a rubber-planter ordered his coolies to throw rubbish round the grave. He died and most of the coolies fell sick. Villagers then cleaned up the site and found several remarkable objects:— in the middle of the grave a stone three feet high and six feet round, larger at the base than the top; beside the river bank, a large flat stone like a mat, two large and several smaller wells and a betel-chewer's stone spittoon.

(It is just possible that this spot might be of interest to an archaeologist?)

(39) At Kampong Gedang in the Jelebu district is the sacred grave of To' Rabun, who was born short-sighted (as his name implies) forty years ago and brought his needy parents luck and riches. They died and then their child's presence made the trees and crops of his guardian flourish. To' Rabun also died at the age of eight. His grave was forgotten till recently the village headman dreamt that the child visited him in a dream, announced that having reached the age of 40 he was a saint, and that his grave would be discovered at the end of a certain gully. There the dreamer found it, under a huge *lëban* tree. Now folk make supplications to the saint and hang yellow cloth in the sacred tree in his keeping. Many revere the tree rather than the grave. Recently a tiger caused much loss in the neighbourhood till an old man dreamt the tiger was the saint, who enraged at the villagers' lack of faith in him had taken this form.

Living Saints.

(40) In Mecca there lived once a pious religious teacher, Shaikh Muhammad, who had a devoted pupil, Shaikh Ahmad. They sailed to Java, where they made many converts and Shaikh Muhammad received the title of Shaikh Mutaram. A year later they came to Mecca, where their shining countenances and the efficacy of their prayers for the sick earned them the reputation of living saints. They said they would die in Malacca and both asked to be buried on the top of Bukit Gedong. Both died at the same time and were buried, as they had desired, Shaikh Mutaram on the right of his friend. A pupil of Shaikh Mutaram dreamt that his master had become a saint and going to the hilltop discovered that the distance between the two graves and between their headstones and footstones had grown! He prayed that if his dream were true, a strange snake and a strange bird might appear. Straightway they appeared but vanished when he prayed. To this day these sacred graves are honoured by suppliants.

(41) About 1880 A. D. there came to Klang an Arab, Shaikh Muhammad Ali, said by some to have been a kinsman of Habib Nob whose sacred tomb stands on a hill at Teluk Ayer,

in Singapore. He had the gift of seeing the future and all his prophecies came true. He could read thoughts and he cured the sick merely by the words, "Be well." His uvula was hairy and he clipped it once a week. In his life he became a saint and his tomb near Simpang Lima, Klang, is the resort of those who want children or health. A way to test if the dead saint will cause a vow to be fulfilled is to take a stick and say, 'If thou wilt help me, let this stick grow longer': if help is to be forthcoming, it will lengthen at once. All races make vows at this tomb.

(42) There was a poor pious Sumatran, Shaikh Taih, who wandered about Selangor asking alms and living at times as a hermit. Once he lived as a hermit at Batang Kali for seven days. Wherever he did this has become a sacred spot (*karamat*). He always read as he walked. House or mosque he would enter by one door and always leave by another or through a window. If he came across any article lying right side up he would turn it bottom upwards: any article lying bottom upwards he would place right side up, saying "It must be tired of one position"! His prayer could revive the sick. The alms people gave to him he distributed to the poor. He was recognized as a saint. He settled at Tangga China and died there where his grave is revered as a sacred place.

(43) At Jeram in Selangor, there lived a pious old Javanese, Lebai Husain. Once when he was about to go to Mecca, all his money was stolen. Soon afterwards he said to his children, "Tonight I go to Mecca" and forthwith vanished. At morning prayer he reappeared with shining face and a sweet smell. He got to care little for food and drink and raiment and he prayed much. One day he prophesied that in three days time a shoal of whales would be cast up on the beach. This happened and the English collected skin and skeleton of one whale. Another time a woman brought an infant blind in one eye. Before she spoke he divined her purpose. With his spittle he cured the child's sight. A man complained of the theft of his goods. "On Friday at dawn the thief will lay them by your house-ladder" said Lebai Husain and his words came true. While alive he was accounted a saint and his tomb is a place of pilgrimage for all races.

(44) A pious Javanese goldsmith, Pa' Tukang Rena, settled at Serkam in Malacca and married there. One day digging his garden he struck a large lump of gold which however turned the colour of coal. He died and his wife sold the property. The eldest son of the buyer, and his pious wife, Che Puteh, built a house opposite the tomb of the dead goldsmith. Che' Puteh dreamt that a bearded saint in Arab dress appeared and said to her, "Guard my tomb in your garden and you shall have your reward." This she did and burnt incense there every Thursday night. One day seven snakes were descried in a bunch on the

roof of Che' Puteh's house. After a while they vanished and two hours later dollars and silver and copper coins rained from the roof every quarter of an hour for a whole hour. Che' Puteh fainted. Those present prayed, "If in truth here is the tomb of a saint (*wali*), may this woman recover." Straightway she revived. After that all races believed in the sanctity of the grave but suppliants must use Che' Puteh as an intermediary, and tell her their need, whereupon she will light tapers and burn incense at the tomb. Che' Puteh herself has become a living saint (*karamat hidup*) and wears yellow robes every day. People give her many offerings!

(45) Formerly there lived at Chembong in the Rembau district a very poor pious orphan, called Lebai Janggut. One day he fell into a trance lasting several hours. On recovery he discoursed of the pillars of Islam, of divination, of the places in the neighbourhood frequented by Muslim genies and the way to placate them. People said, 'He has become a saint' and honoured him. Many besought him for amulets and medicine. Once he persuaded the villagers to build a mosque of bricks (*masjid tanah*). For drum he bade them get a tree-trunk thirty feet long. When the trunk was bored and ready, thirty men failed to lift it, till Lebai Janggut waved over it seven times. On Thursday evenings and feast days it sounded of its own accord. In the mosque at that time was a basket of a hundred plates not of mortal fashioning. To this day on Fridays and other days people pay their vows to the dead saint.

(46) At Bukit Tunjang in Kedah there lived a very pious man, To' Alim. His person was fair; his teeth, his nails and half his tongue were black. For his ritual ablutions he used forty four cans of water. He wore seven layers of raiment, like his grandfather To' Dahman, who was also a *karamat*. On a Thursday night in A. H. 1340 he died. The same night he informed the Sultan of Kedah of the occurrence in a dream and bade His Highness invoke him if ever there were trouble in the land. The Sultan attended his obsequies. He was buried on the top of Bukit Tunjang. His gravestone is fifteen feet long and the grave is known as the sacred place of the White Stone (*Karamat Batu Puteh*). Every year his descendants fix beside it in a tall tree a revolving wheel of bamboos slit so as to make a roaring sound: omission to do this would bring misfortune. Invocation of this saint will make his tomb or a tiger appear before one, if such an apparition has been prayed for.

(47) In 1876 A. D. an Arab, Sayid Makbuli, came to Taiping and settled there as a religious teacher. One day a Malay suffering from discoloration of the skin (*sopak*) held out his hands for alms. The Sayid prayed to Allah, spat on the skin and the disease vanished. The patient contrived to give a thanksgiving feast to the Sayid and a few friends. The Sayid asked him why he had not invited more people. He replied that

he had not got enough rice. "Go" said the Sayid, "and call all the folk from the mosque." Then he prayed to Allah and the rice on the dish, so far from being insufficient, did not decrease although all helped themselves to it. He was recognized as a saint. When he died in 1886, his grave near the Taiping mosque became a sacred place.

(48) Seventy years ago a Perak Malay dwarf only three feet tall was leader of the mosque at Menglembu. He was called Imam Pandak. Every morning it was his custom to go in search of some particular food, mush-rooms or fish or fruit: nothing else would he take home, and whether he got his heart's desire or not he returned home about ten o'clock. Though poor he gave alms. If a borrower failed to repay, ill-luck overtook him. He was fond of buying and releasing wild animals and birds. When he reached the age of forty, folk invoked him as a saint. When at the age of 48 he died, a huge crowd attended the funeral and then incontinently disappeared. The villagers said they must have been angels or Muslim genies. The grave is only 3 feet long. In 1919 A. D. one Haji Abdul-Rahman tried to fell a durian tree beside this grave but though he hacked it for four days and cut it almost through, it would not fall until he invoked the assistance of this Saint.

(49) There was once a swashbuckler, Abu's-Samad, who fled from Patani on account of his misdeeds and went to Mecca where he lived for years. At last one of his pupils, Haji Ismail, brought him to Kampong Permatang on Sungai Dua in Province Wellesley. There he married and had children. He had a wonderful turtle-dove (*mērbok*) which often crowed by day: when it crowed at night, good luck came on the morrow. The bird died and a month later, its corpse was found beneath the house uncorrupted: it was bathed, shrouded and is still kept in a box. Also Abu's-Samad kept a hen that crowed like a cock. One day as she was cooking, his wife saw the water in a jar was finished: her husband fetched water from the well and in it floated a wonderful white mushroom! These portents and his piety have earned Haji Abu's-Samad the name of a saint. In 1917 A. D. Sultan Abdul-Jalil of Perak visited him. He is about 80 years' old now.

(50) About 200 years ago there lived in the Temerloh district of Pahang, a pious boy Shaikh Abdullah who devoted his life to religion and fed only once a day or once in four days. One Friday he vanished but at last was found in the mosque beside the *bilal*, clad in sweet-smelling raiment and shining with a radiant light. Another day, when his boat capsized in a storm, he walked ashore on the water. So he got the name of a living saint. During great floods, he would tie branches and fronds to tall tree trunks to help mice and insects to escape. In A. H. 1135 he sailed for Mecca and stayed there for five years. He died in A. H. 1160 aged 75 years. His grave is known as *makam*

To' Shaikh Sentang. Seven days after the burial, the head and foot stones separated and are now 15 feet apart. Vows are frequently paid there.

(51) There was born in the district of Temerloh Pahang, a man of mixed Indian descent, Haji Abubakar son of Haji Abdul-Karim, and grandson of Tambi Badoh (whose sacred grave is at Pulau Malang). He acquired much religious knowledge partly by study, mainly in dreams. All his words came true and despite his protests folk began to make supplications and fulfil vows to him as a living saint. He was master of a charm (*pētunang bēlit*) that could send a bullet to its mark, though that mark were invisible and the gun pointed in another direction. He was as strong as seven elephants. His profession was that of a boat-builder. He died in 1891 A. D. at the age of 120 and his grave at Kampong Karai is sacred.

Malay Customs and Beliefs

as recorded in Malay literature and folklore

By H. OVERBECK.

Part I.

As most of the written as well as of the unwritten literature of the Malays probably dates from the time when the Malayan kingdoms were in the zenith of their power, and, untouched by European influence, the old customs and beliefs were still in vogue, the evidence gathered from such literature should have value. Though much of the material is taken from fairytales and works of fiction, the ceremonies, customs and beliefs mentioned therein are based on tradition, and are not merely the product of the imagination of the story-teller.

The origin of the Malays and the foreign influences to be found in their customs and traditions are still a matter of controversy, and the problem can be solved only by means of the comparative method. The field of research for such comparative work should stretch from Arabia right across Asia to China and down to the islands of the southern Pacific, and research is the more difficult as only a small fraction of the evidence of the people themselves is available in a European language. Of Malay literature and folklore but little has been translated into a European language, and an English version of the passages here collected should assist workers of the comparative system ignorant of the Malay language.

Unfortunately the classical period of Malay literature ended with the decline of the Malay kingdoms soon after the arrival of Europeans and the treasures of former times were scattered by European collectors before the first printing press had reached Malaya. Thus only a comparatively small part of the Malay literature is within the reach of the average European student of to-day. The works published in the "Malay Literature Series" have been my principal collecting ground, and the "Penglipur-Lara tales" as told by the professional story-teller, published by Messrs. Winstedt and Sturrock in that series, have proved veritable treasure-mines.

Works obviously of Indian, Arabian or Javanese origin have been left out altogether.

Birth.

The idea that a woman may conceive by partaking of some particular food is sometimes met with in Malay literature. In the "Shaër Sëri Banian," the rhymed version of the "Hikayat Salindong Dalima," we read that Prince Bangsëgara warns his sister, Princess Sëri Banian, not to eat any pomegranates, as their country, being devastated by the Gëruḍa, may be haunted by

mischievous ghosts and devils. But Sëri Banian partakes of a pomegranate, and a few days later feels that she is with child. She gives birth to a daughter and dies. In a later episode her daughter, Salindong Dalima, tells Prince Bangsëgara in a song that her father is a certain Dewa Laksana, who was incarnated in the pomegranate which Sëri Banian had eaten.

Whilst the presence of the Dewa in the pomegranate accounts for the birth of Salindong Dalima, no other explanation than the granting of a prayer is given for the birth of the hero of the "*Hikayat Awang Sulong Merah Muda*," whom his mother conceives by partaking of a mangrove-leaf.

Prince Si-Hëlang Laut has no offspring, and to obtain an heir to the throne, he sails with his consort to the sea of Tanjong Jati to offer prayers at a shrine there to have his wish granted by Allah. When the party returns from the shrine the prince's consort, Princess Si-Hëlang Bakau, sees a yellow mangrove-leaf floating on the waves, which she catches and eats. "There were a thousand tastes in the leaf, and the princess ate the right half herself and gave the left half to her sister, Princess Uli Émak Si Anjing, the wife of Batin Alam. Within one month both princesses were with child." A few months after the birth of their son, Prince Si Hëlang Laut and his consort sail again to the sea of Tanjong Jati to fish. As soon as they reach it the Princess falls sick. and vomits leaves of trees and mangrove-leaves. She is taken home and dies three days later. Thus Princess Sëri Banian as well as Princess Si Hëlang Bakau die after having given birth to a child conceived by partaking of a particular food.

The idea of conception by partaking of some particular food is generally associated with the longings of a woman, in the third or seventh month of pregnancy. The food longed for is difficult to obtain or connected with royalty. The connection between this food and the child born afterwards is obvious in a case told in the "*Hikayat Raja Muda*."

When three months with child, Princess Lindongan Bulan longs to eat the only nut on an ivory coconut-palm (the kind sacred to royalty), the stem of which reaches heaven. Her husband borrows a chopper which was born together with Raja Muda, ascends the tree, which takes him seven days and seven nights, and after many adventures fetches the coconut, which he splits into three slices with the chopper. One slice falls into the sea and turns into a whale, the second slice falls down to earth and turns into the buffalo 'Si Bënuang, and the third slice the prince carries to his consort. She partakes of it and in due time gives birth to a son, Raja Sëri Mandul.

There is some confusion as regards the birth of the whale and the buffalo. One slice of the coconut falls into the sea and turns into a whale, and the other falls to earth and turns into the buffalo but in the passage narrating the birth of Raja Sëri Mandul we are told that the animals are born along with the prince. The mid-wives receive them, they are sprinkled with sacrificial rice-paste

and parched rice coloured yellow with saffron is scattered over them. A buffalo of the same name is mentioned in the Menangkabau legend "Chindur Mata," where perhaps further information could be found. In the "Hikayat Raja Muda" the buffalo helps his human brother in a battle against a rival, whilst of the whale nothing further is said but that he has as attendant a white crocodile, which Si Běnuang fetches to help him to carry the body of Princess Renek Jintan to the palace.

In the "Hikayat Awang Sulong Merah Muda" Princess Si Hělang Bakau (who had become pregnant by partaking of a mangrove-leaf) longs after the third month of her pregnancy to eat of a white mousedeer, male, with young. Her consort goes a-hunting, and in a thunderstorm a white mousedeer, male, with young, leaps down and is caught by the prince. The princess eats the flesh, but preserves the bones.

When seven months have passed, she longs to eat of a těrubok-fish, male, with roe. A whole day is spent by her consort in fishing, but in vain, so he has recourse to magic and in a dream is told by a Muslim saint to fish on the following day with a silken casting-net with weights of gold in the sea of Tanjong Jati. The fish desired is caught, eaten by the princess, and the bones preserved.

These bones of the mousedeer and the těrubok-fish Awang Sulong Merah Muda, the hero of the story, takes with him when he leaves his country to follow Princess Dayang Sěri Jawa. When after a storm they anchor at Pulau Tapai and the anchor slips owing to the heavy sea, Awang Sulong takes the bones of the white mouse-deer, binds them together with a many-coloured string and throws them into the sea. The anchor holds, the sea becomes smooth like water in a kettle, and the storm abates.

Another instance of longing for a particular food is told in the "Hikayat Si Miskin." Si Miskin is originally a king in Indra's heaven, but through the curse of Batara Inděra has been banished to live on earth as the poorest of the poor. When his wife is with child in the third month, she longs to eat mango-fruits from the king's garden. As Si Miskin has already suffered from the cruelty of the inhabitants of the town, he cannot muster courage to face the king, but begs a few mango-fruits of a fruitseller. His wife however insists upon receiving mangos grown in the king's garden. Her husband, gathering courage, begs them of the king and succeeds. Three months later his wife longs to eat of a jack fruit growing in the king's garden, which Si Miskin again begs of the king. A boy, the hero of the story, is born.

The "Hikayat Hang Tuah," the tale of a Malacca hero has its story of longings told however only to show the hero's courage. When Raden Mas Ayu, the queen of Malacca, is in the seventh month of pregnancy, she longs to eat of the fruit of an ivory-coconut palm that stands in the centre of the town of Malacca. It had grown together with the Malaka-tree which gave the town its name. The stem is twenty fathoms high and half way up is damaged by fire.

The tree has only one bunch of seven fruits; the water of the fruits is very sweet and tastes like sherbet; the flesh of the fruit has the taste of the custard-apple. At the risk of his life Hung Tuah fetches the fruit, the queen eats, and in due time gives birth to a son, Raden Bahar who later becomes Batara of Mênjapahit.

In the Singapore version of the "Shaër Kin Tambuhan" Kin Tambuhan and her lover, the crown-prince of Kuripan, are restored to life by the gods and are married. When with child, she longs to eat of the "Pauh janggi that grows at the navel of the sea" and is guarded by a Dewa changed into a Gëruda. Her husband goes in quest of the fruit, but is carried away by the Gëruda and put into a prison, which he shares with other kings who have met with the same fate. Nevertheless Kin Tambuhan gives birth to a son, who succeeds in killing the Gëruda and rescuing his father.—

In all these cases the food longed for is the fruit of a tree, except that Princess Si Hëlang Bakau became pregnant by partaking of a leaf of a mangrove-tree.—

One may compare the tale of the magic transfer of an unborn child in the "Hikayat Raja Muda." The hero married a fairy-princess, and in her absence is carried off by a white elephant and made king of a country the ruler of which had died without male offspring. He is married to the daughter of the late king, and his first or fairy-wife appears at the wedding. She is six months with child and offers to transfer the unborn child to her newly-wedded rival. The latter agreeing, the fairy-princess takes betel, chews it and gives the quid to her rival. "And by the will of God praise to the Most High—who caused His power and might to take effect, the princess in the womb of Princess Bidadari Sëgërba was incarnated and moved into the womb of Princess Kuntum Ratna Suri."—

In nearly all Malay fairy-tales the time of being with child is twelve months, "the time the hornbill takes to hatch its young, as long as it takes the papaya to bear fruit."—

In the seventh month of pregnancy Malay Muslim custom like Indian Muslim custom prescribes the ceremony of *mëlënggang përut*.

It is described in the *Hikayat Awang Sulong Merah Muda*. On a Sunday, the eve of Monday, Prince Hëlang Laut begins the festivities which precede all important ceremonies, and sends his page with a betel-casket to call the seven royal midwives. They refuse to obey the summons, and the prince decrees the traditional punishment for the disloyal: "I shall bid my officers go and kill the seven midwives and their families; their possessions shall be scattered, their houses burnt, the soil whereon their houses stand shall not remain where it is, the pillars of their houses shall be turned upside down; thus they shall be struck by my royal power!" The midwives arrive in haste and obtain pardon. They ask that a feast in honour of the birth of Muhammad and of the souls of the dead be given and that there be prepared lustral water against evil influences and for ceremonial purification, jars adorned

with a collar of plaited coconut-fronds to carry the water for the ceremonial bath, and garlands of diagonal trailers cut from the midrib of a coconut-leaf. A litter is built from areca-palms. The Prince and his consort are carried in procession to the river, where they don bathing-clothes, and after being shampooed by the eldest midwife and sprinkled with sacrificial rice-paste, are bathed with the two lustral waters. They change clothes and return to the palace, where the midwives rock or sway the abdomen of the princess seven times. A prayer and a banquet close the ceremony, for which all sorts of amusements were provided.

Betel is the customary retaining-fee given to Malay midwives. In the "*Hikayat Malim Deman*" the hero neglects his pregnant queen for concubines and the cockpit, and declines to return to the palace. The queen sends for the court officers and asks: "What is going to happen to me who have not even given the retaining betel to the midwives?" The court officers call seven royal midwives, and the queen passes over to them seven betel-boxes saying: "Midwives, this is your retaining-betel. I trust that you will take all care of me."

The "*Hikayat Sēri Rama*" (ed. Maxwell) gives the following description of the preparation for a royal accouchement.

Raja Sēri Rama orders the royal chamberlain to spread mats and carpets in the middle of the palace, and to hang a four-sided canopy for the lying-in of the queen. The seven royal midwives and the chief-midwife and the seven medicine-men and the chief medicine-man bring the queen. The court officers assemble and take their places according to rank to wait for the birth of the child.—

The presence of the king and the high officers of state at the birth of a royal child seems to be usual custom and no doubt is a political measure to prevent the substitution of another child. In the "*Hikayat Malim Dewa*," at the birth of the hero "the king is sitting by the head of his queen." When the hero of the "*Hikayat Raja Muda*" is to be born, the seven royal midwives are called and the high dignitaries are warned. The wives of the officers of state fill the palace, "some fetch hot water, some fetch water and firewood, some burn incense, some scatter parched rice coloured with saffron all over the place where the queen is lying." The king and the high dignitaries sit near the bed of the queen together with the medicine-men who mutter charms and spells. The hero of the "*Hikayat Anggun Che Tunggal*" is a posthumous child, and when he is born, the Dato' Orang Kaya Bēsar (the prime-minister), who is the regent of the country sits near the bed of Princess Gondan Gēnta-permai together with the medicine-men who mutter incantations to shield the princess against evil and to ensure a speedy delivery. In the "*Hikayat Raja Muda*" it is recorded at the birth of Paja Sēri Mandul that Maharaja Bēsar, accompanied by his father-in-law, sits by the head of his queen. When the prince is born, the seven midwives cut the navel-string and wash the baby in a golden vessel.—

The duties of parents when a child is born are laid down in the Muhammadan work called "*Makota segala raja*" as follows:

"As soon as child is born it is the duty of the parents to wash it in clean water, to dress it in proper clothes and to recite the *Bang* before the right, and the *Katam* before the left ear of the child."

These duties are fulfilled at the birth of Princess Rēnek jantan, of which the "*Hikayat Raja Muda*" gives the following description.

When Princess Kuntum Ratna Suri is expected to give birth the king takes his seat by her head and sends for the court officers and medicine-men. The little princess is born under the sign of the planet Jupiter (*bintang mushtari*), at noon, and nine cannon-shots are heard from heaven (*kéyangan*) from sea and from land. She is born with two swords in her left hand. When she is handed to the king, he stands up, turns in the direction of Mekkah and recites the verses *Bang* and *Katam* into the child's ear. The king then "opens the mouth of his newborn child" and gives her the name of Princess Rēnek Jintan. He orders the prime-minister to erect a bathing-pavilion of twelve storeys, where he can take his new-born daughter for the ceremonial bath. Tents are erected on the plain adjoining the lake for the ceremony "of putting his daughter's foot to the earth."

Swaddling clothes are described as follows:—"The eldest of the royal midwives wraps the new-born Prince (*Raja Muda*) in seven layers of cloth, the first white, the second black, the third yellow, the fourth blue, the fifth red, the sixth purple, the seventh made of royal brocade (*kain ainu'l-banat kain kerajaan*)."—

Princess Rēnek Jintan is born with two swords in her hand. In the *Hikayat Raja Muda* the hero is born with a heavy chopping knife, which *Raja Bujang Sēlamat* takes with him when he ascends the coconut-palm in quest of the coconut his pregnant consort longs for. In the "*Hikayat Sēri Rama*" (ed. Maxwell) the magic matchlock to which *Raja Duana* has recourse when he has lost the battle against *Raja Sēri Rama*, is "born with him." In the "*Hikayat Hang Tuah*" *Sang Pēri Dewa*, the son of *Sang Pērtā'a Dewa*, "is born with a crown on his head." In the "*Hikayat Malim Dewa*" Princess Gēngorak in the land *Mēlioh* addresses her magic parrot as "child of the same womb," which possibly hints at some blood-relation between the princess and the bird.

An interesting description of the ceremonial bath after the birth is given in the "*Hikayat Malim Demam*." Dr. Winstedt tells me it is the *Perak* ritual interpolated by the *Perak Raja* who wrote the tale down.

Forty-four days after the birth of the hero, the queen having passed the prescribed days of seclusion the court marshals arrange a procession for his ceremonial bath. There are seven *kandas* and seven *mandas*. The first *kanda* carries the placenta, the second incense, the third a fowl, the fourth coconuts, the fifth bathing-

clothes the sixth a tray with sacrificial rice-paste, the seventh a fishing-net. Arrived in the royal garden, the seven midwives bathe the prince and his mother, rub them with limes and powder them with cosmetics. "The seven midwives place the prince on two ivory-coconuts (the kind sacred to royalty) together with the fowl. Then they feast the spirits of the water, scatter parched rice coloured with saffron and sprinkle rice-paste over the prince and bathe him. The baby-prince cries, and the nurses and maids sing the song prescribed by custom. One of the court officers casts the net in the river, catches a fish with golden scales and diamond eyes, and puts it into the golden vessel from which the bathing-water is dipped. The prince and his mother are brought back to the palace, where the midwives and nurses put the little prince into a swinging-cradle, made of seven layers of cloth: the first layer black, the second yellow, the third a silk-cloth heavily embroidered with gold, the fourth a silk-cloth of tie-and-dye pattern from Sind, the fifth a cloth from Bali, the sixth a cloth from Chēmpa, the seventh a piece of velvet-brocade. The baby-prince is then sung to sleep with a royal lullaby.—

The ceremonial bath and the treading on earth for the first time are described again in the "*Hikayat Raja Muda*."

The king, accompanied by his queen, his little daughter and his mother-in-law, proceed to a bathing-pavilion. The child is bathed by the seven midwives and the medicine-men "according to custom." The party returns to the royal tent, "and by the royal midwives the child is made to put its feet to earth, on the top of gold and silver." Then there are amusements, which last late into the night.—

Another custom is mentioned in the "*Hikayat Awang Sulong Merah Muda*," which seems to have some connection with the new-born child, as both the royal midwives and their colleagues the medicine-men take part in it.

Soon after the birth of Awang Sulong, his father, Prince Si Hēlang Laut, calls the people from seven rivers and orders them to clear land for rice-planting.

After three months comes the dry season, and the king sends for magicians to burn the felled jungle. Seven days and nights saw the burning completed!

The royal midwife is summoned to dig holes and plant the rice-seed. When she comes, she sees:—

Hawks in heaven quick-retiring,
Up above the branches falling,
On the ground the apes a-chattering;
Shakes her head the royal midwife.

Again she is summoned to cut the ripe ears, when Si Hēlang Laut celebrates the traditional feast in honour of the rice-spirit.

The custom of planting a coconut-palm when a child is born is mentioned in Abdullah bin Abdul-Kadir's account of his voyage to Kelantan. He meets an old woman and asks: "What is

your age, mother?" She replies: "My coconut-palm has died; I planted another and that too is old and rarely bears fruit; its fruits are already quite small." Abdullah asks: "What does the coconut-palm signify, mother? I don't understand." The woman replies: "It is the custom with us, that if a child is born a coconut-palm is planted and when the child grows up and is asked 'What is your age,' he or she replies: 'That is the coconut-tree of my age.'"

A description of the ceremonies following the birth of a royal child in historical times is given in chapter XXXIV of the "Malay Annals."

A son is born to Sultan Mahmud, to the joy of the aged father. The child is bathed, and the king orders the Kadzi to recite the verse Bang into the child's ear. The high officials bring presents for the little prince in accordance with their rank, and seven days after the birth the Temenggong carries in procession the water for the ceremonial bath. The knife for the shaving of the prince's head is made of an alloy of copper and gold and has a handle of gold studded with gems. The head of the prince is shaved by the Bëndahara, and during this performance the royal drums are beaten. The hair of the prince is weighed by the Bëndahara's lady against gold and silver, which is given as alms to the poor. After the shaving the prince is given the name of Raja Ali, his nursery name to be Raja Kēchil Bēsar. Forty days later the Laksamana brings in procession the "yellow appurtenances" reserved exclusively for the use of princes. These consist of swaddling-clothes, sleeping-mattresses, husked rice, *bajang*-coats (*bajang* means "the dove-tailing of timber," and perhaps a dove-tail-formed piece of cloth is meant, worn by little children over breast and abdomen, fastened round the body with strings? *Bajang* could also be Javanese, meaning small in size: cf. *jabang*, "a child in its early days": Klinkert mentions a *gēlang bajang*, "an arm-ring of black-silk-string worn by little children as a protection against evil spirits). The Laksamana further brings sixteen pictures of birds on poles *pawai burong-burongan* "insignia of royalty or rank, in the form of birds carried before or behind persons of high station." The noblemen of the prince's crown (*mēgat makota-nya*) are also sixteen in number, and the *tulang da'ing* are sixteen (*tulang da'ing* lit. "Bones of dried fish," perhaps pages waiting at the prince's table?) There are further sixteen fans and sixteen women in sleeve-less coats (*baju sēroja* according to Klinkert being a sleeve-less jacket for women). There are sixteen Indian sarongs (*kain Kēling*), forty pieces of muslin printed with golden lotuses which according to Klinkert also comes from the Coromandel-coast, and forty pieces of patterned silk (*chindai kara*). All these are hung over poles, whilst embroidered cushions and mattresses are carried on the back of elephants. For the bathing water there are sixteen processional litters. As soon as these presents reach the palace, the little prince and the queen are bathed, all the princesses and the wives

of the high dignitaries carrying yellow cloth over their shoulders. After the bath the prince is installed at once as heir to the throne.

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Antiquities of Malaya.

By R. J. WILKINSON C.M.G.

Part I.

In the *Bijdragen tot de Taal—Land—en Volkenkunde van Nederlandsch—Indie*, Deel 77, Aflevering 1, 3-4, 1921 Dr. G. P. Rouffaer has discussed in one paper if Malayur was not the name of Malacca before 1400 A. D., if old names for Johore were not Wurawari and Langka and old names for Singapore were not Tumasik and (Ma) hasin, and in another paper he has dealt at length with antiquities in southern Malaya. His first paper has been summarized in this Journal by Dr. R. O. Winstedt. From his second I abstract a list of places in Singapore and Johore where research may yet be rewarded by discoveries. Without the interest of the Government of the Straits Settlements and Johore and the efforts of local students all such antiquities are likely to be lost or overlooked.

1. ANTIQUITIES OF SINGAPORE.

- A. The old moat as traceable on the slopes of Fort Canning.
- B. Remains of a temple, tomb or palace building on Fort Canning.
- C. The stones into which Ranjuna Tapa and his family were turned: *ada batu itu sampai sekarang ini di-parit Singapura itu* (The "Malay Annals").

2. ANTIQUITIES OF JOHORE.

- A. **Tanjong Surat.** Is there an inscription at this Cape? And is "Pulau Chombun" (= **Pulau Chumbuan**) where Pahang envoys were greeted formerly on arrival at the Johore estuary?
- B. **Johor Lama.** Malay tradition had it that "the Sultan who lived there had a fortified castle and that the city was adorned by several handsome buildings erected chiefly upon some elevated ground distant a few hundred steps from the last houses of the present village going down the river." Favre could find none. Logan said "The remains of an extensive rampart are still visible."
- C. **Forts on the Johor River.**

Panchur (at mouth of narrow part) owes its name to the bathing place of the old rajas. Large stones perforated with holes are to be found on the banks of the river and are

(N.B.—The site except for a few Kampongs has been cleared and is a large Japanese rubber-estate belonging to the Mitsui family. I visited it but heard nothing of antiquities. The end furthest down-river seemed to me uncleared. R. J. W.)

said to be memorials left by the Achehnese of a conquering visit paid to Johor in the early part of the seventeenth century; they are supposed to be part of anchors and are called *batu anjing-anjing*.

(A Japanese Estate; R. J. W.)

Bukit Sungai Tukul. (= *Pertukul*). Once fortified; many traces left in Hervey's time: a flattened hill top; an iron gun; the tomb of Raja Tengku Puteh said to have been carved by a Chinese. The Portuguese built a fort here after 1587 A. D.

Bukit Seluyut. Said to have been fortified. The Temenggong had removed the guns (1826).

Merdalam. Possibly associated with a *dalam* or old *kraton* (Doubtful, R. J. W.).

Penateh. Possibly connected with *Pateh*.

Batu Sawar. Important as the real capital of Johor for a long time. Opposite it is *Kota Sabrang* where Raja Abdullah (Raja Sabrang), afterwards Sultan, resided. No travellers record any remains.

Makam Tauhid. Described in the "Malay Annals" as *di-hulu Sungai Damar di-dalam Sungai Batu Sawar*. Once a capital. No traveller has visited it, as it is off the main river.

Pasir Raja. Just below Kota Tinggi. Once a royal abode.

Kota Tinggi. Hervey records slight traces of a fort and two cemeteries, one close to the kampong, surrounded by a low wall of laterite and containing the tombs of the former sovereigns, and the other cemetery about a mile off in the jungle containing the tombs, some handsomely carved, of the Bendaharas; among these is the tomb of one Yamtuan. Behind the cemetery is Padang Saujana, a wide plain. None of the tombs have inscriptions or even dates.

Crawford says that at Padang Saujana there are 16 pairs of tombstones, one (longer than the rest) being the tomb of Sultan Mahmud *Marhum di-julang*. (Incidentally Mahmud's successor was the son of Bendahara *hilang di-Padang Saujana*; R. J. W.)

The country above Kota Tinggi is not interesting till we come to the Lenggü or *Glang-kiu* country.

- D. **The Lenggü or Glang-kiu Country.** The "Malay Annals" recall the destruction of Glangkiu by a Chula king from Southern India. After 3½ hours slow travelling from the mouth of the Lenggü, Hervey came to Pasir Berhala where Rouffaer thinks an idol may be found. Three hours further up (this includes cutting a way through tree-trunks) he

came to Gajah Mina where a *Makara* may be found. Further on was Sempang Mahaligai where the old palace stood (tradition says it was a royal fishing-box). *Bukit Penyabong*, off the river and above Sempang Mahaligai, was the scene of the traditional "cockfight" between Raja Chulan and another raja whose name is not given:—Rouffaer would like to have it.

The real point is the discovery of the old fort of black stone, the true Lenggü, which the Chola king took and which was known to exist by the author of the *Sējarah Mēlayu* (circa 1612 A. D.) (who lived at Batu Sawar and was in a position to know). This discovery is all-important, if it can be made.

But Gangga-negara (Bruas) of which the site is well-known and much more accessible, was also taken by the Chola king and may also yield inscriptions.

(*To be continued*).

The State of Lukut.

By L. D. GAMMANS.

(With text figures)

Lukut, although attaining apparently at one period to the dignity of an independent state, has not a very long or exciting history to its credit. It was founded by Raja Busu, a Selangor Malay, who collecting together a band of followers from Selangor, Kedah and other parts, came and settled on the banks of the Lukut River. The actual settlement has long since disappeared, but a few attap shops and an exceptionally large mosque on the Port Dickson—Seremban Road at about $4\frac{1}{2}$ miles from Port Dickson mark the site. The overgrown swamp on the right hand side of the road coming from Seremban, just after passing the Bukit Palong—Sepang Road, was apparently an estuary of the Lukut before mining silted it up. In the prosperous days which were to follow, as many as twenty tongkangs with dozens of prahus could be seen anchored in this haven at one time.

The attraction of Lukut to Raja Busu was undoubtedly the rich tin deposits up country which found their outlet at Lukut. Busu soon established himself and decreed that his lawful "squeeze" was to be 10% of all tin exported. In time he became more greedy until at last his rapacity cost him his life. One night the Chinese called at his house determined to put matters on a more satisfactory basis once and for all: they found the house surrounded with ore in various forms: the sight of this was too much for them: they invited Busu to come out on penalty of having his house burnt down about his ears: whether out of temerity or fear it is impossible to say, but he refused to do so telling them that no true Mohammedan ever feared death, and he bade them do their worse: they took him at his word and burnt the house down: not a single member of the family escaped.

His grave stands to-day on the hill overlooking the Custom Station at Kuala Lukut and is still an object of veneration in the neighbourhood.

Thus the infant state found itself without a leader: it was not long before Sultan Muhammad of Selangor (who reigned from 1826 to 1858) doubtlessly attracted by the tin, cast covetous eyes on it. He arrived in person and declared the state to be part of his territory. The men of Lukut do not appear to have raised any objections, which considering the fame of Muhammad is not to be wondered at. His strength was such that "he had killed a tiger with his hands and could push over a buffalo with great ease. No one had ever imagined that any man could be so tall." He appointed as his viceroy Raja Jumaat who was married to his daughter Tengku Nai and returned to Klang. Thus Lukut which up to this time had been wholly independent, commenced to pay allegiance to the throne of Selangor.

Raja Jumaat appears to have been an ideal leader, respected alike by Malays and Chinese: he set about energetically to put his state in order: he extended his dominion southwards until the whole of the Coast line of what is now Negri Sembilan from the Sepang to the Linggi was under his sway. Raja Sulaiman of Sungai Raya, Pasir Panjang, of whom we shall hear more anon, owed allegiance to him. He instituted a police force of 22 Malays, who not only wore uniform but had numbers on their hats, and built the Lukut Fort on Bukit Gajah Mati overlooking the settlement on the river. Within its walls he built a house for his daughter Raja Wok, who afterwards married her cousin Raja Muhammad. Cannons were purchased and the ditches deepened so that the little settlement had near by a strong rallying point within which it could take shelter in case of trouble. As soon as the fairness of Jumaat's rule being widely shown, settlers poured in from all parts anxious to put themselves under the protection of a man who combined strength of character with honesty of purpose. A resident population of Chinese—mostly Hylams—established itself in sufficient numbers to warrant a double row of more than 40 brick shop houses, the foundations of which are visible to this day.

In 1860 the State was visited by Captain Macpherson, Resident Councillor, Malacca, whose report is of great interest:—

"The contrast between Lukut and Selangor is very striking: indeed the former can well bear comparison with any European Settlement: and it is equally striking and gratifying in the midst of a dense jungle to come suddenly upon the footprints of advanced civilisation. The roads are well formed and macadamized: the (as yet) only street of China town is uniformly built of brick and tiled roof, kept scrupulously clean and well-drained: the godowns on the river's bank are large and massively built, and both the people and the place have an air of contentment and prosperity.

.....The Police Peons are dressed similarly to ours in Malacca, and the arrangements in the Police Station which I inspected are perfect. An object of much interest to me was the Gambling Farm: it is a large square building and there are Police Peons stationed at each of the four doors. No Malay is permitted to enter, and the punishment of a Malay man caught in the act of gambling is severe. Although crowded with players the most perfect order and quiet reigned throughout and those who lost their money displayed no symptoms of excitement or violence. Raja Jumaat's house is situated upon a hill which he is strongly fortifying: and a carriage-road, winding around, leads to the top.....Prisoners in chains were employed upon the work.

On Raja Jumaat's death, he was buried in the small cemetery at Lukut where his grave to this day is still upkept by the Selangor Government, and was succeeded by his son Raja Bot, who appears to have been unable to carry on to the same extent the good work which his father had begun, but nevertheless was equally popular with all races and was considered a good ruler. He had a half brother Raja Jahya, older than himself, but ineligible to succeed his father owing to the fact that his mother was not of royal birth. Jahya deputed for his younger brother when the latter was absent from the Settlement. He was the father of Raja Abdul Kadir who for many years was Penghulu Port Dickson and died a few years ago.

The tie between Lukut and Selangor at this time does not appear to have been very strong. Jumaat reigned more or less as an independent sovereign: no part of the revenue found its way to the Selangor treasury. Raja Jumaat's power extended to the infliction of the death penalty when occasion demanded it: murderers were beheaded or stabbed to death.

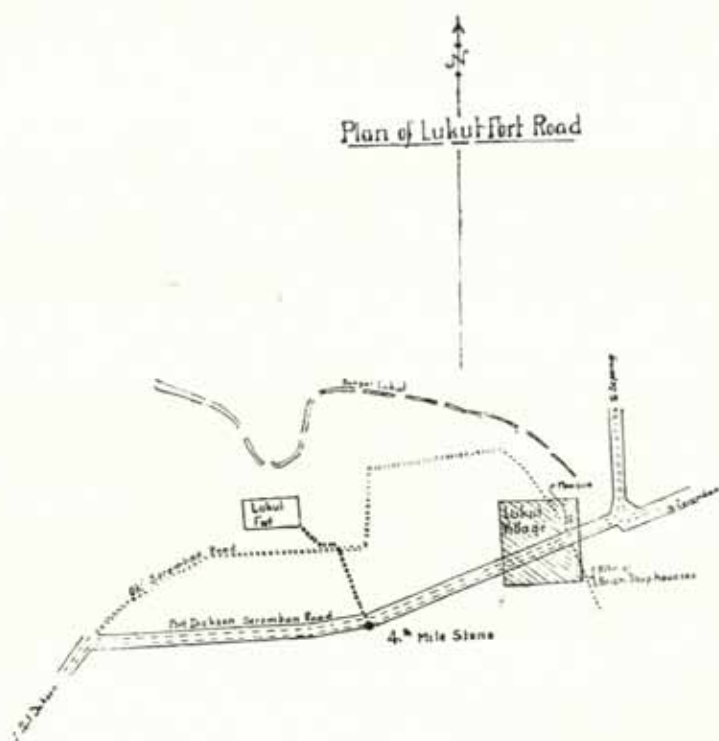
Like his father Bot contended himself with a modest revenue of 10% of all exports of tin. Raja Bot enlarged the fort and brought over a mercenary army of about 30 Arabs to fight for him. They lived round about, intermarried with the Malays and are undoubtedly responsible for the Arab strain which is clearly visible in many of the local Malays to this day. Very early in his reign he was called upon to cope with the only two disturbances in the history of Lukut. Raja Sulaiman of Sungai Raya thought the moment opportune to declare himself independent and without waiting for Raja Bot to enforce his authority, collected together a band and came and attacked Bot at Lukut. All the women and children were hastily put into the fort for safety and sufficient men left to guard them, whilst the remainder stood ready to do battle down below. The conflict took place in the heart of the settlement at Kampong China: the Arab mercenaries after seeing one of their number pierced in the chest with a dagger, at once fled leaving the Malays to bear the

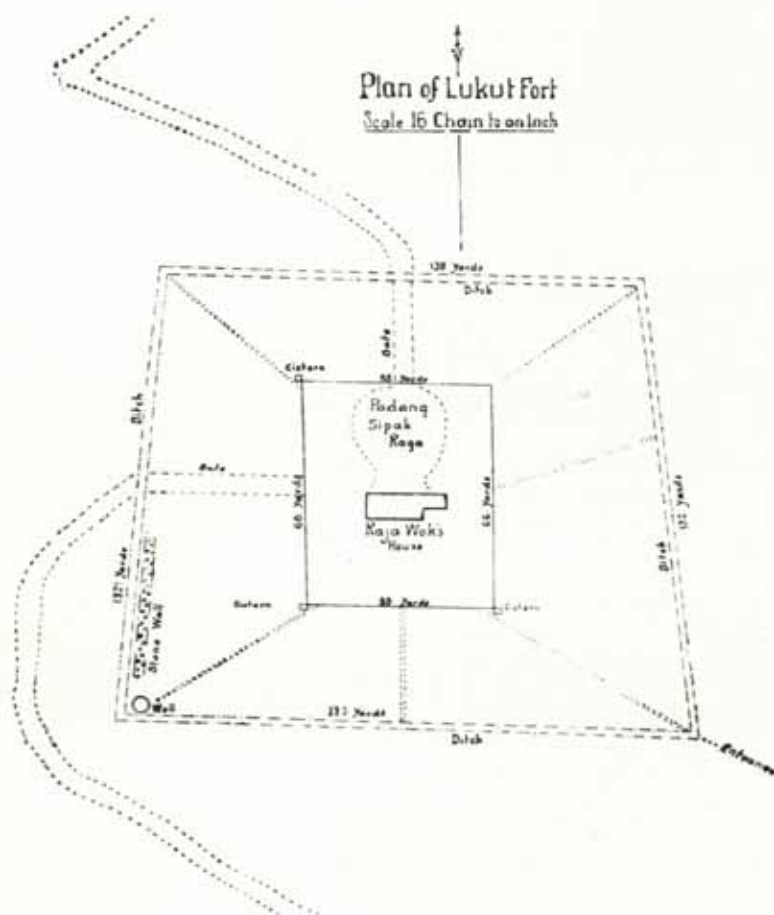
brunt of the battle. By sheer force of numbers Raja Bot prevailed: Raja Sulaiman leaving six of his men dead and with a large number of wounded on his hands retired beaten to his home at Sungai Raya.

The next occurrence is more remarkable in some ways: one Yahya, the adopted son of the Sultan at Langat, for some reason decided to pay a visit to Raja Bot and arrived with about sixty of his followers. He appears to have been a headstrong youth: taking a stroll at Kampong China, he seized a Hylam whom he declared was one of his coolies who had run away: he brought him in front of Raja Bot and struck his head off. Bot was furious that such treatment has been meted out to one of his subjects and when later a band of 400 Chinese arrived to demand an explanation, he declined to interfere on Yahya's behalf telling the Chinese that they could kill any Malay who not being dressed in red, was not one of his subjects. A melee took place on the spot in which the people from Langat got the worst of it and fled into the jungle leaving about ten of their followers dead on the ground. Yahya himself seized Raja Laut, one of Bot's relatives, round the waist to demand sanctuary and in the confusion escaped. Bot was furious at the high-handed conduct of Yahya and refused to allow his people to bury the dead saying "Let the bullocks eat them."

The days of the Settlement were now numbered. Larger events outside were destined to bring about its end. One day a British warship sailed up the river and anchored below the fort on her way to Sungai Ujong. Major-General Anson with the 2nd Battalion of the Buffs and a Battalion of Ghurkas came ashore. Raja Bot was asked whether he proposed to assist or otherwise: after deliberation he replied, "I will neither help nor hinder, but you may have free passage through my territory." Boxes of Spanish dollars were brought ashore and all willing to assist in carrying stores to Sungai Ujong were promised \$2.00 a head for the job. A rather curious incident occurred at the time of this visit. Raja Bot ordered a salute to be paid in General Anson's honour. For some inexplicable reason the gunners who were Bugis Malays became extremely excited and refused to stop firing when the correct number of salutes had been given. They loaded and fired the guns faster and faster until at last one gun was fired at the moment when one of the gunners was ramming down the charge with a ram rod: as a result his head was blown off.

The results of the Sungai Ujong War and the event which followed it are too well known to need repetition. In the somewhat protracted negotiations which followed, Raja Bot found that his territory was to be forfeited, and he retired to Singapore with a solatium of \$20,000 in his pocket. The money soon disappeared and Bot retired to his relatives at Klang, where he died in 1911 at a ripe old age.





The Lukut Fort. The Fort stands on an eminence known as Bukit Gajah Mati several hundred feet high. Its tactical position is excellent: not only does it effectively command the river and the Settlements of Lukut down below, but from it a clear view to the sea can be obtained.

The Fort is rectangular and consists of an outer ditch about 10—12 feet deep in a good state of preservation. The earth from the ditch has been thrown up as a rampart: in one part at the South-West corner a stone wall has been erected to protect the well. In two places the wall has been pierced to form entrance gates on the North and West sides and an entrance road winds round the hill and joins the old Seremban road which ran at the bottom. The sides of the entrance road have been built up with uncemented bricks to prevent erosion.

In the centre of the fort stands the remains of the house, which Raja Jumaat built for his daughter Raja Wok. Judging by the foundations, the house must have been considerably larger than at present appears. Some very good Malay carving has been removed and placed in the Museum at Kuala Lumpur, for safe custody. The North-West corner of the fort adjoining the house is considerably higher than the remainder: this raised portion may have been constructed to give a clear field for fire over the heads of the defenders at the ramparts, or it may have been intended to place a similar raised platform all round the house for protection. On the north side of the house in front of the larger entrance gate traces remain of the small *padang* where *sepak ragak* was played.

The armament of the Fort consisted of a number of muzzle loading cannons mounted at various spots. These cannons now stand in front of the Police Station at Port Dickson and facing the sea in front of the District Officer's house. The ditch was protected by sharpened stakes. The defenders were armed as far as possible with old muzzle-loading guns.

One of the chief problem of the Fort was the water supply: a very deep well was sunk at the South-West corner and a wall erected to protect it. This well proved practically useless, only giving water in the wettest season. A number of large brick cisterns sunk in the ground were constructed and refilled at intervals by water brought up from below in buffalo carts. Three of the cisterns still remain.

The Fort is well worth a visit: it can be approached at about $4\frac{1}{2}$ mile from Port Dickson along the Seremban Road. It is situated about $\frac{1}{4}$ mile from the road: a signboard marks the spot.

A Survey of the Dragonfly Fauna of the Malay Peninsula, with notes on that of Neighbouring Countries.

Part II.

By F. F. LAIDLAW, M.A.

(Continued from Vol 1. p 333)

(Plates III, IV, V).

Odonata.

Sub-Order ZYGOPTERA (continued).

III. Sub-family Epallaginae.

Larva stoutly built, head and thorax flattened dorso-ventrally. Pedicle of antennae short. Mask short, with minute cleft at apex of middle lobe. Mandibles with outer margins deeply serrate. Femora flattened laterally, adapted for crawling on and under stones and boulders. Caudal gills sac-like. Paired ventral gill-like structures present on ventral side of segments 2-9 of abdomen. Gizzard with sixteen denticle-bearing areas, alternately large and small.

Adult with wings scarcely petiolated; numerous ante-nodal sub-costal cross-nerves. Quadrangle much shorter than medio-radial space; pterostigma well developed. Numerous supplementary sectors present. Body-colours not metallic, wings of males often richly coloured, partly metallic.

The *Epallaginae* are almost confined to the Oriental Region, but the type genus *Epallage* occurs in Asia Minor and the Balkan Peninsula.

The sub-family is allied to the S. American *Polythorinae*, especially in larval characters, and shares with it certain features of the mandibles and mask, and with it alone amongst Odonate larvae (so far as is known) the ventral, abdominal gill-like appendages.

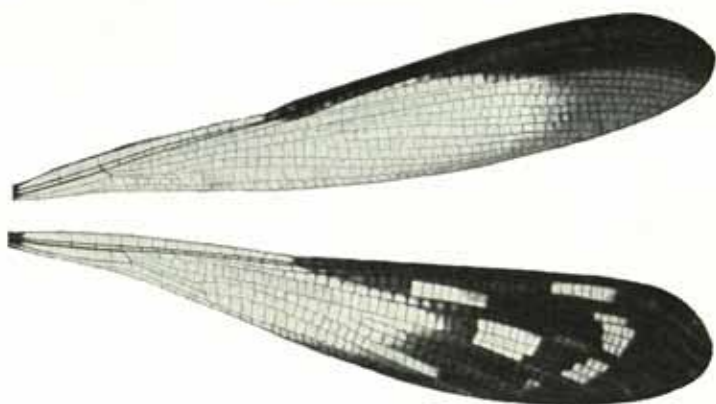
The adult venation of the two sub-families shows marked differences particularly in the shape of the quadrangle and arculus, but I think it probable that the *Epallaginae* and *Polythorinae* will ultimately be brigaded together in one family.

The type genus and the Himalayan genera *Anisoptera* and *Bayadera* have the wings colourless or with darkened apices without metallic patches. On the other hand the species of the two genera found in Malaysia are as a rule notable for the rich colouring of the wings of the male. Both have the quadrangle traversed by a cross-nerve.

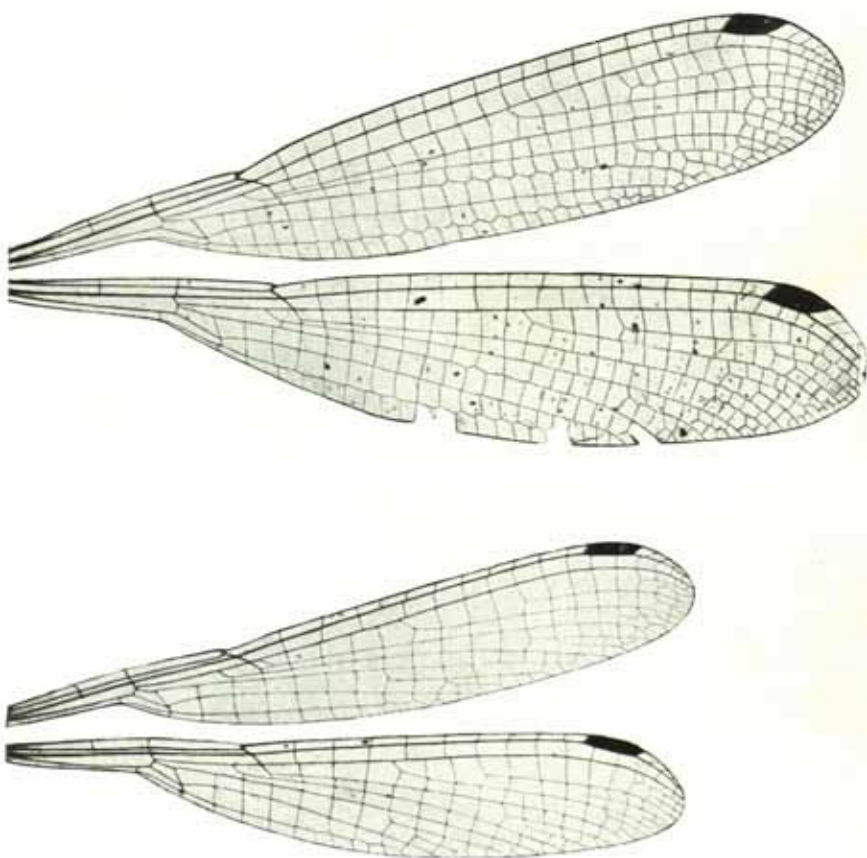
De Selys characterizes them as follows:—

1. Nodus a little before the middle of the wing.
Dorsum of 10th segment of abdomen of male with a projecting tooth, upper anal appendages slightly curved

Pseudophaea Kirby.



1.



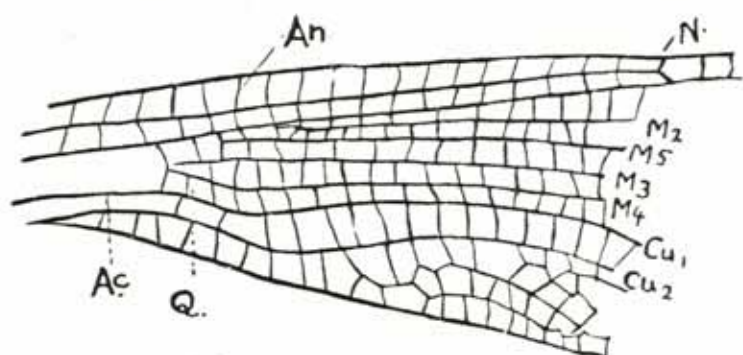
2.

3.

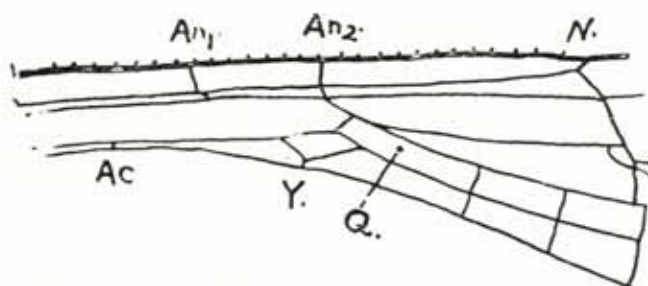
1. *Rhinocypha angusta*.

2. *Podolestes chrysopus*.

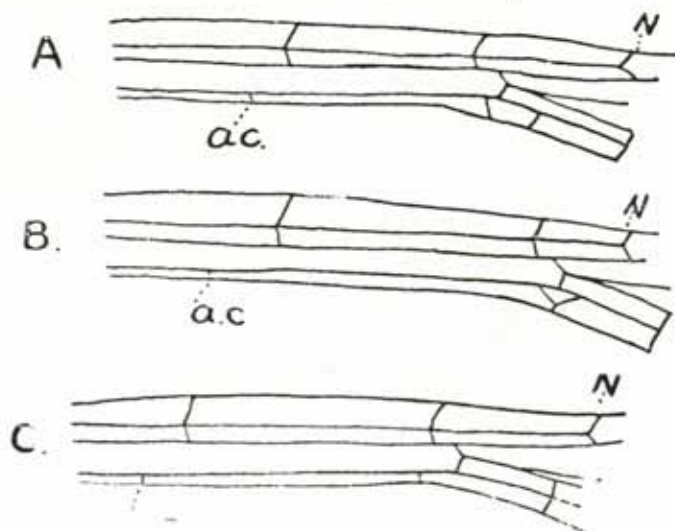
3. *Rhinagrion borneense*.



4. Base of wing of *Pseudophaca* sp.

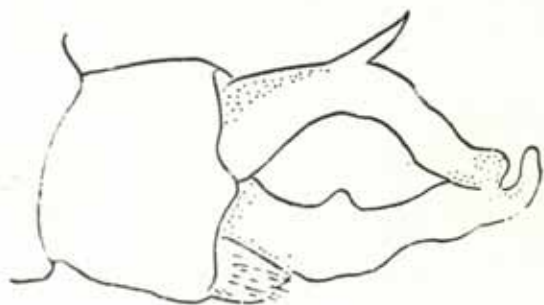


5. Base of wing of *Drepanosticta* sp.

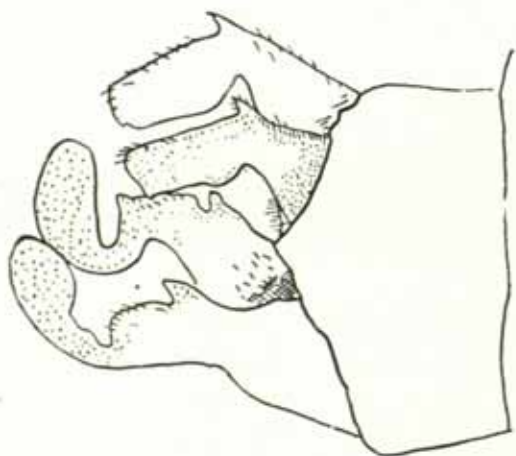


6. A.B. Wing base of *Drepanosticta* sp.

C. do. do. *Protosticta* sp.



7. Anal appendages of *Drepanosticta sharpei* ♂.



8. Anal appendages of *Drepanosticta* sp. ♂ near *rufostigma* Seiya

2. Nodus at middle of wing. Dorsum of 10th segment of abdomen of male without projection, upper anal appendages almost semi-circular

Dysphaea de Selys.

(In addition a remarkable insect from Manila may be noted here, it was described by Martin who gave it the name *Paraphaea barbata* (Martin Bull. Mus. d'hist. Nat. 1902 pp. 507-508).

It is of large size, hind-wing 41 mm. long, has hyaline wings tinged with yellow. The unique specimen is a male, and has a large bifid spine on the dorsum of the 10th segment of the abdomen, and in addition a large tuft of hairs on either side of the 9th segment below.

It is apparently a specialized off-shoot from *Pseudophaea*).

Genus *Pseudophaea* Kirby.

(*Euphaea* de Selys nom. pracocc.).

Widely distributed over the Region, not recorded from Celebes and apparently absent from the Plains of India and W. Himalayas. The species are numerous and fall into several groups.

I. Group *ochracea* de Selys.

Includes the least differentiated and possibly the most primitive species of the genus. In the males the hind-wings resemble in outline those of the females, and show little or no specialization of wing-colour.

The typical species *ochracea* is from Malacca and ranges through the Peninsula as far north as Patani. It is the smallest species of the group (hind-wing 27.5 mm.).

The male has the hind-wing uniformly golden yellow, the fore-wings from the base to the nodus are of the same colour, but beyond the nodus almost colourless. I have not seen a female of this species.

P. brunnea Selys, occurs in Burma and (?) Tonkin. It is slightly larger and more robust than the last species (h. w. about 30 mm.). The male has the hind-wing tinged from the base to a level half-way between the nodus and pterostigma, the anal margin at the widest part of the wing is a little smoky; the distal part of the wing is almost colourless. In the fore-wing the yellow colour extends from the base to just beyond the nodus, the rest of the wing is uncoloured: Females have the bases of all the wings tinged with yellow.

The male *brunnea* has the colour-pattern identical with that of the female of *P. formosa* Selys. We are perhaps justified in regarding the *ochracea* group as not greatly modified descendants of the ancestral group from which the existing *formosa* and its immediate allies from Hainan, S. China, and Formosa, are also derived.

The British Museum has a series of specimens, all males, from Tonkin labelled *P. ochracea* by MacLachlan. These in my opinion differ from the true *ochracea* and are at least sub-specialty distinct. They are decidedly larger and have more evenly coloured wings. The late Mr. H. Champion thought them to be *brunnea* but I cannot

accept this identification, and I believe them to belong to an undescribed species.

A still larger species *P. lara* Kruger, is found in Lombok and Sumbawa. The wings of the male are uniformly tinged with yellow.

II. Group *variegata*.

The typical Malaysian group, confined to the Peninsula, Borneo, Sumatra and Java; with allied groups in Ceylon, the Philippines and Tonkin.

Males with wings similar in outline to those of females, and with a sharply defined opaque area on the hind-wing, on which is superimposed a bright blue or green metallic patch. Fore-wing with or without a definite opaque area.

Borneo with four species has the richest representation of the group. The males are amongst the most brilliant of oriental insects, and they are exceeded by none in elegance of form.

I have no female specimens belonging to species of this group, the key below is for males only.

- I. Fore-wing with definite opaque area. Hind-wing with opacity beginning at about the level of the distal end of quadrangle. Metallic patch extending to a point about midway between nodus and pterostigma.
 - a. Hind-wing slightly widened (9 mm. at its widest) metallic patch reaching hind-margin of wing *P. variegata*
 - b. Hind-wing not widened (6.5 mm. to 7 mm. at its widest) metallic patch not quite reaching hind-margin of wing *P. aspasia*
- II. Fore-wing without definite opaque area, or at most with black marginal line between costa and subcosta from base to nodus.
 - c. Opaque area beginning at base of hind-wing. Length of hind-wing 27-28 mm. *P. basalis*
 - d. Opaque area beginning at about level of nodus, its inner margin approximately transverse to long axis of wing. Length of hind-wing 26-27.5 mm. *P. tricolor*
 - e. Opaque area beginning five or six cells basalwards from nodus, its inner margin sloping outwards from before backwards. Area between radius and M1+2 always hyaline up to nodus. Length of hind-wing 28-30 mm. *P. subnodalis*
 - f. Opaque area beginning about half-way between wing-base and nodus, its inner margin irregular, with hyaline indentation between M4 and Cu1. Area between R and M1+2 never hyaline to level of nodus. Length of hind-wing 25-26 mm. *P. subcostalis*

III. Group *masoni* Selys.

A group of species closely allied to the last, but with a more northerly distribution. The males have the hind-wings more or less definitely widened, and opaque black save at the extreme base and apex. The opaque area is either wholly or in part metallic, but lacks the brilliance of *variegata* and its immediate allies. Front wing with an opaque mark occupying about the middle third of the wing.

One member only of this group is recorded from our area. Examples of a race of *masoni* were collected at Mabek in Jalor by Dr. Annandale. In these specimens the hind-wing of the male shows little or no widening. Examples from Burma in Mr. Williamson's collection are rather larger and show a distinct widening of the male hind-wing, whilst yet other specimens from Tonkin otherwise exceedingly similar are still larger and show very marked widening. All of them have a slight violet reflex over the whole opaque area of the hind-wing.

IV. Group *dispar* Selys.

The males of this group have the hind-wings distinctly shorter than the fore-wings, and with very regularly rounded apices, so that the wing appears to increase gradually in width up to the level of the pterostigma. The fore-wing is colourless, the apical fourth or third of the hind-wing is abruptly opaque blackish brown with a slight violet metallic reflex.

The distribution of the group is curious. Two species are found living in close proximity in the Nilgiri Hills in S. India, viz. *P. dispar* Selys, and *P. fraseri* Laidlaw, whilst the third has representative races in the Malay Peninsula and in Borneo. This species is also found in Sumatra, but whether it is there represented by a race distinct of each of the other two or not I do not know.

The Malayan species has the hind-wing about 25 mm. in length, the opaque area occupying about the terminal two fifths of the total wing-length. The Raffles Museum has a single male labelled Siantan Is. Natuna.¹

The Bornean race *inaequipar* is a little smaller in size (h. w. rather less than 25 mm. in length), and the opaque area occupies the terminal third of the hind-wing.

Possibly allied to this group are *P. modigliani* Selys, from the Mentawi Islands, with the apical third of all four wings opaque in the male; and *P. bocki* Selys, from the interior of Sumatra. This latter has the apices of all four wings abruptly opaque from the level of the pterostigma, and a longitudinal sub-marginal ray of metallic blue on the hind-wings running from the nodus to the terminal opacity.

Genus *Dysphaea* de Selys.

Distribution more restricted than is that of *Pseudophaea*. Recorded hitherto from the Malay Peninsula, Sumatra, Borneo,

1. We know of no such place. The specimen is almost certainly from Siantan Id, Anamba Group.

Java and Tonkin, a species of the genus has recently been discovered in S. India by Major Fraser, and the British Museum has an example of *D. basitincta* Martin, from Hainan.

The Malaysian species are very distinct from the *Pseudophaeas* in appearance, their long narrow wings with abruptly defined pattern of rich brownish black make them easy to recognize.

Considerable individual variation occurs in the colour pattern of the males. In the case of females, which are but rarely collected, the pattern is faintly defined by a slight deepening of the brownish-yellow tinge which pervades the whole wing.

It is a matter of some little difficulty to determine the limits of the species. I believe two Malaysian forms can be distinguished. Of these *D. lugens* is slightly the larger (hind-wing 32-34 mm. abd. 41 mm.). The male has the base of the wing coloured to a point several cells beyond the level of the nodus in the fore-wing, and up to within a few cells (3 or 4 to 12) of the level of the pterostigma, or even right up to the pterostigma itself in the hind-wing. The apical colouring begins at the distal end of the pterostigma, or beyond it.

The second species *dimidiata* has the hind-wing about 30 mm. and the abdomen 36 mm. The hyaline areas of the wings are without the yellowish tinge noticeable in *lugens* whilst the basal markings are less extensive; those of the fore-wings stopping short of the nodus, usually several cell-lengths on its proximal side, those of the hind-wings reaching to the nodus or a few cells beyond. As with *lugens* the apices of the wings are tipped with black. In many individuals a black costal stripe extends from the termination of the basal marking to the pterostigma, sometimes on all the wings, sometimes on the hinder pair only. De Selys proposed the names *limbata* and *semilimbata* for these, but subsequently regarded them as merely individual varieties. I have seen examples of both forms together with typical *dimidiata* in a small series from Pahang.

IV. Sub-family **Amphipteryginae.**

Larva of Malayan form unknown (*Piphebia*, an Australian genus, has a larva which lives in crevices of rocks on stream-beds. It has a flattened body with a large, wide head. Antennae long, second joint very long, labium relatively very large, median lobe with shallow indentation, lateral lobes terminating in a slender, moveable hook, and with three smaller spines. Legs long, femora flattened. Abdomen short, caudal gills triquetral).

Adult with wings petiolated to level of *Ac*. Quadrangle small, nearly rectangular. Antenodal costal cross-nerves few 7-8, only those proximal to arculus continuous across the sub-costal space. Pterostigma long, very oblique. Supplementary sectors present. Body colours not metallic. Wings (of Malayan species) uncoloured or uniformly tinged smoky-brown. Legs moderately long, with long cilia.

This sub-family contains but three genera, one S. American the type-genus of the sub-family (*Amphipteryx*), one Australian

Diaplebia, and one Malaysian. These genera are primitive, possibly not very closely related to each other, intermediate to some extent between the sub-families already defined and those with more reduced venation to be discussed later.

The single Malaysian species is *Devadatta argyrioides* Selys. It is widely distributed and is most generally taken at an elevation of 1000-2000 ft.

[These first four sub-families of the Zygoptera, along with the American *Polythorinae* were originally grouped by de Selys in the sub-family *Calopteryginae*. They are distinguished from all other Zygoptera by the possession of more than two antenodal costal cross-nerves, and by their relatively complex venation. Though the Selysian sub-family is now by common consent broken up, it is still convenient to remember that any Malaysian Zygopteron with more than two antenodal nerves finds its place in one or other of the four sub-families dealt with above. In a very few extra-regional genera or species not belonging to the '*Calopteryginae*' three or even four antenodals occur, but these are very rare exceptions].

V. Sub-family *Megapodagrioninae*.

Larvae of Malayan genera unknown. That of *Argiolestes*, an Australian genus, is up to the present the only one described. This is chiefly remarkable for its horizontally flattened, lamellar gills. The mask is said by Tillyard to resemble that of the *Epallaginae*.

The adult has the wings petiolated to the level of *Ac.* at least. Quadrangle with its costal margin about two-thirds the length of the anal margin. Pterostigma elongate, oblique; only two antenodal cross nerves (In one or two non-regional genera three or even four may occur). Supplementary sectors present. *MS* rising at level of nodus, *M3* a little proximal to it. Body colours not metallic; wings in Malaysian forms uncoloured. Legs provided with long cilia.

This sub-family includes genera which are regarded as primitive, and the presence of supplementary sectors, and of a long pterostigma, may be taken as a proof of a less specialized wing-structure than that found in the remaining sub-families of the sub-order (with the exception of the *Lestinae*). The geological history of the sub-family dates from the miocene at least. At the present time its genera are entirely tropical or sub-tropical in distribution, and are most richly developed in S. America. No representative of the sub-family is known to occur in S. India or Ceylon, and the Oriental Region as a whole is not the home of many *Megapodagrioninae*. The fauna of the Malaysian area includes but two genera: one of these, *Rhinagrion*, has five or six species, the other *Podolestes*, two only.

The other Oriental genera are Himalayan or Indo-Chinese, and are mostly monotypic. One species from the Himalaya *Argiolestes melanothorax* Selys, is remarkable as belonging to a genus otherwise known from Australia and Papua only; another *Pseudolestes mirabilis* Kirby, from Hainan is remarkable as it appears to mimic

Pseudophaea decorata Selys, occurring in the same island, the only instance I can call to mind of one dragonfly showing what certainly looks very like mimetic resemblance to another, belonging to a very different group.

The Malaysian genera may be characterized as follows:—

- A. Breadth of fore-wing bears a ratio to its length of about 1: 5½. Pterostigma relatively short and broad, covering rather less than two cells. Supplementary sectors present between *M1*, *M2*, *Ms*, *M3*, *M4*. *M4* decidedly angulate in its distal half. Clypeus not specially developed. Lower anal appendages of male as long as upper pair.

Podolestes Selys.

- B. Breadth of fore-wing bears a ratio to its length of about 1: 5½. Pterostigma relatively long and narrow, covering two cells. Supplementary sectors absent between *M3* and *M4*, and otherwise very feebly developed, save between *Ms* and *M3*. *M4* straight for its whole length. Clypeus very prominent. Body and head robust, the insect having the proportions of a *Rhinocypha*. Lower anal appendages of males very short, upper pair very slender.

Rhinagrion Calvert

(= *Amphilestes* Selys).

Genus *Podolestes* de Selys.

The genus *Podolestes* is confined to the Peninsula, Sumatra and Borneo. There are two species. Of these *orientalis* Selys, has 19 or more post-nodal cross-nerves (Krüger gives as many as 23), whilst *chrysopus* Selys, has fewer, 15-18. *Orientalis* has the thorax olive coloured with black lateral bands, *chrysopus* on the other hand has the thorax entirely bronze-black.

Genus *Rhinagrion* Calvert.

The genus *Rhinagrion* is highly specialized and occupies an isolated position in the sub-family. The colouring of the species is peculiar and striking; bright green, orange-brown, yellow and black combining to give a startling effect.

Markings on dorsum of thorax a pair of parallel bands one on either side of the middle line.

Terminal segments of abdomen of male not flattened, reddish-brown; of female black. Abd.

29 mm., h. w. 24 mm.

R. mima Karoch.

Markings on dorsum of thorax a pair of oval or triangular spots.

Segments 8-9 of abdomen of male rather flattened dorso-ventrally, whitish-blue in colour.

Abd. 27-31 mm., h. w. 19-22 mm.

Thoracic markings triangular. *R. borneense* Selys.

Thoracic markings oval, rather oblique.

R. macrocephala Selys.

Thoracic markings oblique, commencing below in a short narrow stalk, almost hooked.

R. elopuræ MacLachlan.

Segments 8.9 of male abdomen reddish-brown.

Thoracic markings similar to those of *macrocephala*; abd. 31 mm., h. w. 25 mm.

R. tricolor Krüger.

Imperfectly known species, size larger than preceding; abd. 44 mm., h. w. 26 mm. Thoracic

markings apparently similar to those of *macrocephala*.

Colour generally dark.

R. philippina Selys.

VI. Sub-family *Platystictinae*.

Larva (of *Protosticta graveleyi* Laidlaw, S. India, the only described larva of the sub-family) slender, with long legs. Three triquetral, caudal gills. Mask short, oval; the middle lobe with a short median cleft; lateral lobes stout and short, each ending in a blunt tooth-like point, and carrying a stout moveable hook.

Adult with wings slightly falcate, petiolated to the level of the arculus, or nearly. Quadrangle rectangular, long, uncrossed. Two antenodal cross-nerves. No supplementary sectors. *Ac* lies proximal to *An1*, in the cubito-anal space, a second nerve crosses the same space a little proximal to the arculus. *Cu2* apparently absent, but in some genera a cross-nerve descending from the lower margin of the quadrangle to the hind-margin of the wing possibly represents *Cu2*. Pterostigma rhomboidal, covering one or two cells, its costal margin usually shorter than the anal. Body especially of males, often extremely long and slender; body colouring in many species with a metallic glaze. Legs short, with long cilia. Anal appendages of males in many cases of extremely bizarre form. Wings save in rare cases uncoloured.

The genera with the least reduced venation are found in Tropical S. America, and in Ceylon and S. India.

The remaining genera are distributed over the wetter parts of the Oriental Region, two or three species are recorded from New Guinea. None are recorded from Africa or Madagascar. The members of the sub-family were formerly grouped under the Selysian *Legion Protoneura*. They share with the other genera of that *Legion* the loss or great reduction of *Cu2*. In other respects they seem to me so different that I regard this loss as the result of convergence and not as indicating near relationship. In fact the *Platystictinae* stand rather remote from other sub-families, and it is impossible as yet to say in what direction their affinities be.

The species are generally to be found about small, shady forest-streams, where their tenuity and colouring afford them sufficient concealment. The number of species is probably large, but in collections they are as a rule rare; in fact so few examples are generally available even in the largest collections that it is likely that in some cases specimens are incorrectly identified, especially as specific difference are often chiefly discoverable in the structure of the anal appendages of the male.

The presence or absence of the cross-vein running anal-wards from the anal margin of the quadrangle is a matter of generic importance; and when present its relation to the transverse vein of the cubital space which lies at the level of the arculus, is probably a character on which groups of species may be classified, though I am not able to use this character without restrictions at present as in some species at any rate a curious individual variability occurs, and in one specimen of an undetermined species from 'Singapore' in the British Museum, the fore-wings show a clear difference in this respect from the hind-wings.

Oriental genera of *Platystictinae*.

1. A cross nerve descends from the anal border of the quadrangle towards the anal margin of the wing.
 - a. M1 + 3 and M4 leave the arculus separately. MS strongly angled. Cells of wing distal to nodus mostly pentagonal. *Platysticta*.
 - b. M1 + 3 and M4 leave the arculus by a short common stalk. MS straight, and wing cells distal to nodus mostly quadrangular. *Drepanosticta*.
2. No cross-nerve descending from anal border of quadrangle. *Protosticta*.

The *Platystictas* are recorded only from Ceylon and S. India and do not concern us here.

Genus *Drepanosticta* Laidlaw.

The genotype is *D. carmichaeli* Laidlaw, from Darjiling. It has the nerve crossing the cubito-anal space, proximal to the arculus, and the nerve descending from the quadrangle totally separate from each other. The hind-wing reaches to the level of the junction of the proximal and middle thirds of the sixth segment of the abdomen. M3 commences at the level of the subnodal vein MS distal to it.

[A small group of some four species occurs in Ceylon. These are all similar in proportions to the geno-type, but in all of them the cubito-anal and sub-quadrangle cross-nerves unite towards the anal margin of the wing to form a Y-shaped vein, as in *Platysticta*. In them too M3 rises at or a little proximal to the sub-nodal cross-vein, MS a little distal to it or occasionally from it].

The remaining species of the genus are imperfectly known for the most part.

Quadrata is from the Malay Peninsula and (?) Burma.

The sub-cubital and sub-quadrangular cross-veins do not form a Y-shaped vein. M3 rises a little distal to the sub-nodal cross-vein. Pterostigma short and nearly square. Abdomen ♂ 35 mm., hind-wing 21 mm. Unique ♂ Malacca: a female from Burma named *quadrata* by de Selys is perhaps not conspecific. *Sharpi*, recorded from Bukit Besar in Jalor (type and allotype ♂ ♀) Penang, and Jor in Perak is possibly a synonym of *quadrata* but its measurements suggest that it is distinct. M3 distal to sub-nodal cross-vein. Pterostigma short almost square.

♂ upper lip white edged with black, ante-clypeus white; post-clypeus and rest of upper surface of head black. Prothorax whitish yellow its posterior margin black. Dorsum of synthorax black-bronze as far as the second lateral suture, but with a blue line along the first lateral suture, whitish-yellow below. Legs whitish-yellow, a fine black line on posterior surface of femora, articulations and cilia black. Abdomen bronze-black above, each segment paler apically (? blue) darker in the middle and at its distal end. Segments 8.9.10 black, distal two-thirds of dorsum of 8, and the whole of the dorsum of 9 blue. Anal appendages black.

Hind-wing reaches the middle of segment 5. Abdomen 45 mm., hind-wing 25 mm.

This description, except as regards relative length of abdomen and wings would stand for *quadrata* equally with *sharpi*. I have not been able to examine the anal appendages of an authentic *quadrata*. I figure those of an example of *sharpi* from Jor.

The specimens which I referred to *quadrata* in "Fasciculi Malayenses" (Zool. Pt. IV p. 11. fig. 1) do not belong to that species but are representatives of an unnamed form, whose colouring is probably not very unlike that of *quadrata*. The males have anal appendages similar in outline to those of *carmichaeli*, but their upper pair carry a curious brush-like tuft of hairs. Unfortunately the specimens, from Bukit Besar in Jalor, were in bad preservation and are unfit for description. It is to be hoped that fresh examples will be obtained.

A large male collected by Waterstradt in Kelantan also referred (loc. cit.) to *quadrata* probably belongs to yet another species. Its dimensions suggest this at any rate. Abdomen 40 mm., hind-wing 29 mm.

I have lately received 3 males and a female of yet another species from the Peninsula; collected by Mr. Chasen at Jor. In them M3 rises from the sub-nodal cross-vein. MS distal to it. A Y-shaped vein is regularly present, the pterostigma is a little longer than it is broad. Length of abdomen ♂ 30 mm., hind-wing 18.5 mm. ♀ abdomen 27 mm., hind-wing 18.5 mm. In the male the hind-wing reaches beyond the commencement of the sixth segment of the abdomen.

♂ upper lip bluish white edged with black anteriorly. Ante-clypeus white; post-clypeus and rest of upper surface of head black. Prothorax yellow, with black marks on either side and on the posterior margin. Dorsum of synthorax violet-black as far as the second lateral suture, with the mid-dorsal carina finely marked with yellow, and with a yellow lateral stripe. Legs brownish yellow with a black line on the posterior surface of femora, and articulations and cilia blackish-brown.

Abdomen brownish-black above, paler at the sides and below; segments 4-7 also with a pale (? blue) ring anteriorly. Segments 8.9.10. entirely black. Anal appendages brownish-black of very bizarre form (fig. 8).

This species I regard as closely related to or identical with the Bornean *rufostigma*, and with it belongs to a fairly distinct group of the genus characterized by the relatively short abdomen, the possession of a Y-shaped vein, the simple, hind margin of the prothorax, and the shape of the male anal appendages. Another group with representatives recorded from Sumatra, Java, the Philippines and New Guinea is remarkable for the possession of curious paired processes developed from the hind-margin of the prothorax. The only example of this group I have been able to examine, a male of a small (? unnamed) species from the Philippines has the Y-shaped vein present; a relatively short abdomen and anal appendages not very unlike those of *carmichaeli*. The prothoracic processes are shaped rather like the 'halter' of Diptera. In *sundana* Krüger, a species recorded from Sumatra and Java, these processes are present in both sexes, and the lower anal appendages of the male are without the curious hook-like termination found in *rufostigma*.

Lastly *lestoides* Brauer, from the Philippines resembles in proportions *quadrata*, but possesses a Y-shaped vein and a relatively long pterostigma; whilst *annulata* Selys from Luzon is known from immature female examples only and belongs possibly to the *rufostigma* group.

Genus *Protosticta* de Selys.

The great relative length of the abdomen found in certain species of *Drepanosticta* is even more marked in many species of the present genus, in some of them the length is actually double that of the hind-wing. The *Protostictas* are widely spread in the more densely forested parts of the Oriental Region; the species are probably numerous and have a restricted range.

From S. India there is known a group of at least five small long-bodied species, all of them have the upper anal appendages of the male more or less chelate. From Darjiling one species of greater size is known. This species *himalaiaca* Laidlaw, has the upper anal appendages of the male relatively uncomplicated in shape. One species so far has been recorded from the Peninsula. This is *P. försteri* Laidlaw, known from a single female (the type) collected by myself at Kuala Aring in Kelantan, and a male presumably conspecific taken by Waterstradt at Jor, Perak. The hind-wing is about 17.5 mm. long, the abdomen of the male 38 mm. The ninth segment of the abdomen has the dorsum entirely ivory-white in the male, in the female the distal half only is of that colour. The upper anal appendages of the male are bent almost at a right angle at their middle; the lower pair are slender, project beyond the upper pair and carry a small bundle of bristle-like hairs at the apex.

From Borneo two species have been described. One of these *kinabaluensis* has a relatively short abdomen (hind-wing 22 mm. abd. 34 mm.). Only a single male specimen is known. Its anal appendages bear some resemblance to those of the *rufostigma* group of *Drepanosticta*.

The other, *versicolor* from Lawas described from an unique female example, differs from all other species of the genus so far as I know in possessing a strong median spine rising from the posterior margin of the prothorax, this process is nearly 1 mm. in length. The species is further characterized by the black ventral surface of the prothorax, the dorsum being brown. Lastly two species have been described from the Celebes.

CORRIGENDA AND ADDENDA.

Part I. Vol. I. Oct. 1923.

- p. 329 bottom line for *stigmatizonis* read *stigmatizans*.
- p. 330 line 19 for *stigmatizonis* read *stigmatizans*.
- p. 330 line 42 after *Matronoides* delete (sens. lat.)
- p. 331 line 9 for 2. *Pterostigma* in male long and narrow, in female short and square—sub-gen. *Echo*
read 2. *Pterostigma* in male long and narrow, in female short and square—sub-gen. *Olimacobasis*.

To be more in uniformity with other writers I propose to use the term *Malayan* to denote a species pertaining to the Malay Peninsula and *Malaysian* pertaining to the area especially inhabited by the Malaysian fauna i.e. Borneo, Sumatra, Java and the Peninsula. So far as Odonates are concerned the area should also include the Philippine Islands and ? Celebes.

Legend of Figures. (Plates III, IV, V.).

1. Wings of *Rhinocypha angusta* Hagen, Selys. ♂ (Libellaginae). Benkoelen Distr., Sumatra. Photo, F. W. Champion.
2. Wings of *Podolestes chrysopus* Selys. ♂ (Megapodagrioninae). Borneo. Photo, F. W. Champion.
3. Wings of *Rhinagrion borneense* Selys. ♂ (Megapodagrioninae). Borneo. Photo, F. W. Champion.
4. Base of wing of *Pseudophaea* sp. (Epallaginae). Camera lucida drawing of larval wing. Lettering as in fig. 2 of Plate facing p. 332 Vol. I of this journal.
5. Base of wing of *Drepanosticta* sp. (Platystictinae). Ceylon. Camera lucida drawing. Y = y-shaped vein, other lettering as in fig. 2.
6. A. B. Wing base of *Drepanosticta* spp. C. Wing base of *Prosticta* sp. (diagrammatic).
7. Anal appendages of *Drepanosticta sharpi* ♂. From a specimen taken by Mr. F. N. Chasen at Jor. Camera lucida drawing.
8. Anal appendages of *Drepanosticta* sp. ♂ near *rufostigma* Selys. From a specimen taken by F. N. Chasen at Jor. Camera lucida drawing.

Table showing distribution of Malaysian species.

	Malay Peninsula	Borneo	Sumatra	Java	Other localities
EPALLAGINAE.					
<i>Pseudophaea ochracea</i> Selys.	+				
<i>variegata</i> Ramb.			+	+	
<i>aspasia</i> Selys.			+		
<i>tricolor</i> Selys.		+			
<i>subnodalis</i> Laidlaw.		+			
<i>basalis</i> Laidlaw.		+			
<i>subcostalis</i> Selys.		+			
<i>masoni</i> Selys.	+				
<i>impar impar</i> Selys.	+		+		Anamba Is.
" <i>inaequipar</i> Selys.		+			
<i>bocki</i> Selys.			+		
<i>modigliani</i> Selys.					Mentawi Is.
<i>refulgens</i> Selys.					Philippine Is.
<i>semperi</i> Selys.					Philippine Is.
<i>Dysphaea lugens</i> Selys.		+			
<i>dimidiata</i> Selys.	+	+	+	+	
<i>Paraphaea barbata</i> Martin					Philippine Is.
AMPHIPTERYGINAE.					
<i>Devadatta argyroides</i> Selys.	+	+	+		Philippine Is.
MEGAPODAGRIONINAE.					
<i>Podolestes orientalis</i> Selys.	+	+	+		
<i>chrysopus</i> Selys.		+			
<i>Rhinagrion mima</i> Karsch.	+		+		
<i>borneense</i> Selys.		+			
<i>macrocephala</i> Selys.	+		+		
<i>elopuræ</i> MacL.		+			
<i>tricolor</i> Kruger.				+	
<i>philippina</i> Selys.					Philippine Is.
PLATYSTICTINAE.					
<i>Drepanosticta quadrata</i> Selys.	+				
<i>sharpi</i> Laidlaw.	+				
<i>rufostigma</i> Selys.		+			
<i>rufostigma</i> (? race).	+				
<i>sundana</i> Kruger.			+	+	
<i>halterata</i> Brauer.					Philippine Is.
<i>annulata</i> Selys.					Philippine Is.
<i>lastoides</i> Brauer.					Philippine Is.
<i>Protosticta forsteri</i> Laidlaw.	+				
<i>versicolor</i> Laidlaw.		+			
<i>kinabaluensis</i> Laid.		+			
<i>simplicinervis</i> Selys.					Celebes.
<i>gracilis</i> Kirby.					Celebes.

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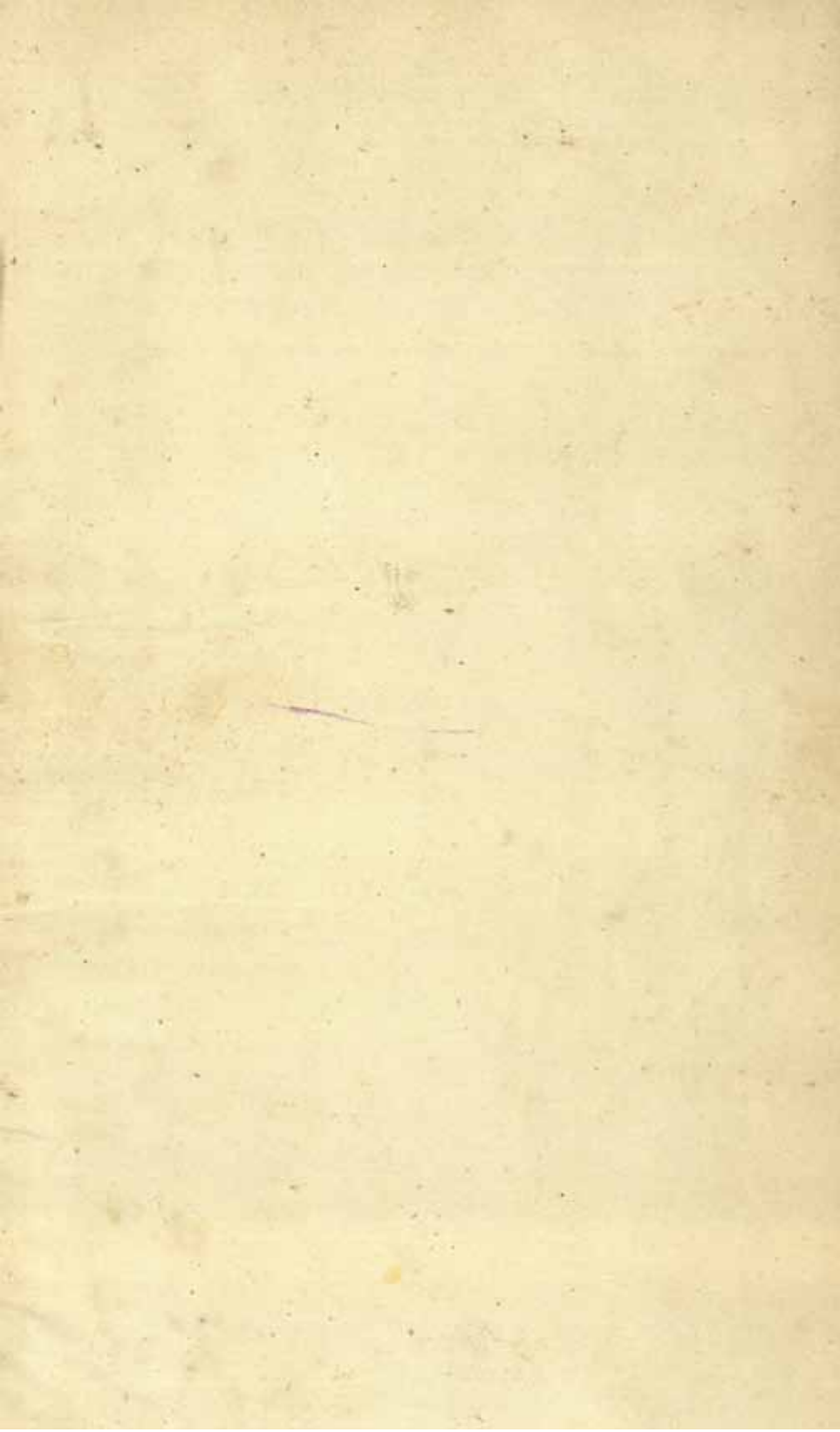
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